WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, JUNE 16, 1829. [HASTINGS & TRACY, PRINTERS.] No 24.

NARRATIVE
OF THE STATE OF RELIGION,

Within the bounds of the Presbyterian Church in the United States, and of the churches corresponding, for May, 1829.

We have as usual, many things to deplore; evils numerous and extensive, which excite in the pious heart, grief and distress. They are such as have often been announced to you, and which it is not necessary again to detail.

We would rather encourage and gladden your hearts, by recording the gracious dealings of divine Providence towards us. From the reports of our different Presbyteries, we are able to do this; to afford you, this year, animating accounts from every part of our country, of the increasing prevalence of truth, the diminution of vice, and the triumphs of grace.

We begin with a subject which excites deep interest in the presbyterian church, and which must ever be regarded as among the most cheering dispensations of Providence—*revivals of religion*. These special tokens of divine grace have been manifested to an extent demanding our warmest gratitude; and in some instances, in a manner peculiarly distinguishing. We know that you will be gratified by our designating the places where they have occurred, and the particular character of some remarkable effusions of the Spirit.

The churches upon which reviving showers of divine grace have descended, during the past year, are those of Ellisburgh and Rutland, in the Presbytery of Watertown; Cooperstown, in the Presbytery of Otsego; first and second congregations of Manlius, in the Presbytery of Onondaga; Milan and Summerville, in the Presbytery of Cayuga; Pulteney, in the Presbytery of Bath; Angelica and Allen, in the Presbytery of Angelica; Le Roy and Perry, in the Presbytery of Genesee; Wilson, Lockport, and Medina, in the Presbytery of Niagara; Sheridan, in the Presbytery of Buffalo; Goshen, Middletown, and Ridgbury, in the Presbytery of Hudson; Coldspring, and New-Windsor, in the Presbytery of North-river; Hanover, Rockaway, and Paterson, in the Presbytery of Newark; Mendham, Chester, first and second churches in Elizabethtown, Chatham, and Plainfield, in the Presbytery of Elizabethtown; the second church of Upper-Freehold, Middletown-Point, Bound-Brook, and Shrewsbury, in the Presbytery of New-Brunswick; Basking-Ridge, in the Presbytery of Newton; the second church in the Northern Liberties, and the second church in Southwark, in the Presbytery of Philadelphia; the first and second churches in Alexandria, the first and fourth churches in Washington city, Cabin-John, and Bethesda, in the Presbytery of the District of Columbia; Cross-Creek, in the Presbytery of Washington; Galliopolis, in the Presbytery of Athens; Mackinaw, in the Presbytery of Detroit; Claridon, Huntsburg, and Hamden, in the Presbytery of Grand-river; Berkshire, Kingston, Worthington, Lebanon, Upper and Lower Liberty, and Oxford, in the Presbytery of Columbus; Hillsborough and Ripley, in the Presbytery of Chilicothe; Granville, Jersey, Hartford, Bennington, and Burlington, in the Presbytery of Lancaster Pisgah, Hanover, Madison, Jefferson, Graham, Sand-Creek, and Olive-Ridge, in the Presbytery of Madison; Franklin, New-Jersey, Lebanon, Troy, Lower-Bethel, New-Lexington, and Washington, in the Presbytery of Miami; New-Albany, and Livonia, in the Presbytery of Salem; Crawfordsville, Indiana, Vincennes, and Cole-Creek, in the Presbytery of Wabash; Greensburg, Columbia, and Shiloh, in the Presbytery of Transylvania; Briery, College-Church, Cumberland, Amelia, and Buckingham, in the Presbytery of Hanover; Hawfields, and Cross-Roads, in the Presbytery of Orange; Little-Britain, Duncan's-Creek, Morgantown, and Muddy-Creek, in the Presbytery of Concord; Florence, Tuscumbia, Courtland, and Monroe, in the Presbytery of North-Alabama; Abbeville, Anderson, Laurens, Greenville, and Spartenberg, in the Presbytery of South-Carolina; James-Island, in the Presbytery of Charleston Union; Decatur, Gainsville, Thyatira, M'Donough, Bethany, Greensborough, Lexington, and New-Lebanon, in the Presbytery of Hopewell; Medway, in the Presbytery of Georgia; Hebron, Mesopotamia, and Ebenezer, in the Presbytery of South-Alabama.

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, (the city of New-York), the Spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his grace. In the Central church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick church, the Canal-street, Rutgers-street, and Cedar-street churches, have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, N. J. a spot often visited by the outpouring of the Spirit, there has been a display of divine grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken. Almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seemed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of divine grace. The churches which have shared most largely in these effusions, are the first and second churches of Cincinnati, Pleasant-Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven-Mile, Pisgah, and Mount-Carmel. In the latter congregation the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts, to see such a rich harvest of souls gathered in regions that only a few years since were trodden by the foot of the savage.

The character of all the revivals which have been mentioned, judging from the reports of the Presbyteries, is such as to prove them divine. Their general characteristics were a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth.—Though the subjects in general were not confined to any particular age, or class, or sex, yet it was evident that the grace of God most signally rested upon the rising generation, upon the members of bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the south-west. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their worldly avocations and to consecrate themselves *wholly* to the ministry, while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The *means* by which these revivals were commenced, enlarged and prolonged, were Sabbath school and bible class instruction, the close and faithful preaching of the gospel to Christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and members of the church, personal conversation on religion, and concerts of fervent prayer.—Means like these, when vigorously employed, dependently and perseveringly, the great Head of the Church has always blessed.—Let them then be exerted in all their wisdom and power, by every congregation among us, and as a necessary consequence, we may *all* hope for "times of refreshing from the presence of the Lord."

Another subject to which we invite your attention, and on which we hasten to congratulate you, is the cause of *temperance*; a cause at this time dear to the presbyterian church. When the last General Assembly urged upon their churches a particular attention to this subject, we expected that something would have been done; but our most sanguine expectations have been exceeded. In the bounds of almost every Presbytery from which we have heard, much effort has been made, and much success achieved. The fast-day in reference to this object, recommended by the Assembly, was generally observed, and in many churches was a day of solemnity and power. The whole church seems to have risen up together, determined, with the blessing of heaven, to carry their purposes into execution. Such a simultaneous effort in a cause which only a short time since excited little interest even among Christians, such unparalleled success in an object, against which, only a few years ago, such prejudice was felt, can be accounted for on no other principle but the special providence of God. In every part of our country we hear of Temperance Societies formed in towns, in manufactories, in schools, in colleges, in medical institutions; and in some instances, whole churches have united in such associations. There is one fact on this subject, corroborated by the testimony of many of the Presbyteries, worthy of being mentioned. Almost every instance of apostacy from religion, of suspension and excommunication, that occured among us last year, may be traced directly or indirectly to the sin of intemperance. Should not then every minister, elder and private Christian awake, and make his example, his prayers, and all his actions bear upon this cause? The last General Assembly expressed themselves strongly on this subject, and we do it again this year. We refer you, brethren, to the resolutions that are passed, and we beseech you, by the temporal and eternal welfare of millions of your countrymen, to go forward, in reliance upon the Father of Mercies, with courage, and wisdom, and hope, and *success*.

The subject of *missions*, both domestic and foreign, has excited more than usual interest during the past year. For a long time the Assembly were obliged to lament the apathy of our churches on this subject—the want of united and vigorous efforts, to supply the destitute in our own country, and to send the gospel to heathen lands. But at length the loud and imperious call from heaven has been heard, and we trust will be obeyed. The "Board of Missions" under the care of the General Assembly has extended its operations, and is acting worthy of its name. The "American Home Missionary Society" has done much during the past year to build up the waste places of Zion, to support feeble churches, and to enlighten and sanctify regions, that without its aid, would have remained in ignorance and vice. The "American Board of Commissioners for Foreign Missions," has the confidence, the patronage, and, we believe, the prayers of our churches. We bid them "God speed," in the glorious work of evangelising the heathen. There is one subject connected with the cause of missions which the Assembly cannot forbear mentioning. Though the Monthly Concert of Prayer on the first Monday evening of the month is generally observed, yet complaints have reached us in the presbyterial narratives, from every part of our bounds; from the east and the west, the north and the south, that in many instances it is thinly attended, and in some, habitually neglected, by those who profess to love the kingdom of Christ. Now, if prayer for missions, without effort, be unavailing, surely efforts without prayer must be equally fruitless. Oh! when will *all* our churches esteem it a *privilege* to meet together on that evening, to offer their joint supplications to the King of Zion, and to mingle with their prayers their willing contributions.

During the past year more than ordinary efforts have been made to promote *the observance of the Sabbath*; and many of our churches have formed societies auxiliary to the "General Union." We have to lament, however, that in so many of our congregations the day of rest is much profaned; that in every part of the country this awful sin continues to abound; and that the community has not yet made the effort, or even felt the importance of suppressing this wide spreading evil. While the Assembly, in conformity with the known constitution of the presbyterian church, disclaim explicitly all desire of a union of church and state, and confidently trust that the principles of civil and religious liberty, which are the glory of our country, will remain unimpaired to the remotest ages; yet they cannot but lament that the petitions to Congress of many friends of religion and morality, belonging to various religious denominations, to prevent the transportation of the mail, and the opening of the post-offices on the Sabbath, were not granted.

On the subject of *education for the ministry*, the reports are encouraging. We regret, however, to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them have not increased. Our own Theological Seminaries, and those of our sister churches, with whom we correspond, continue to enjoy the divine favour. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South-Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21: Total in all these institutions, 490.

From the *General Association of Connecticut*, we learn, that the state of religion is there flourishing, that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promises a rich harvest of souls to the Lord.

The *General Association of Massachusetts* reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of divine grace have descended copiously upon many churches in the counties of Hampshire, Hampden, Essex, Suffolk and Bristol. One peculiarity worthy of notice, in some of these revivals, is, their long continuance. During a revival in Woburn, which was not interrupted for two years, four hundred were brought to a public acknowledgement of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission, for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree, for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are advancing; that there have been some revivals during the present year, though not of a very distinguished character; that increasing attention has been paid to the education of ministers, and that more than half of the students in Middlebury college are professors of religion.

The *General Association of New-Hampshire* states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent institutions are widely enlarging their operations. The resolution of the New-Hampshire Bible Society to supply all the destitute in the state with the scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

From the Reformed Dutch Church, and from the German Reformed Church, no communications have been received.

Since the last General Assembly, a correspondence has been commenced with some of the dissenting churches in England, and with the protestant churches of France, which promises to be most favourable to the cause of Zion.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon, however, to record the removal by death of several of our fathers and brethren in the gospel. During the year that is gone, nineteen have thus been removed, we trust, from the labours of the church militant on earth, to the rest of the church triumphant in heaven.*

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength, which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption, or pride, let us be very penitent, that we have done so little for the honour of the Saviour; let us exercise much of humility, charity, and meekness of the gospel; let us engage in fervent and importunate prayer to God, that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service. With such a spirit; relying not upon men, but upon God; we shall have no cause for despondency; we can go forward, confident that "the Lord of Hosts will be with us," and that in every "season, we shall reap, if we faint not." "May Zion arise and shine; may the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God."

By order of the General Assembly,
EZRA STILES ELY, *Stated Clk.*

* Rev. Henry Smith, Presbytery of Oswego.
Rev. Jesse Churchill, do Oneida.
John Chester, D. D. do Albany.
Charles Mosher, do Geneva.
Henry Axtell, D. D. do do
Beriah Hotchkin, do Bath.
James H. Stewart, do Huntingdon.
William Spear, do Redstone.
Charles S. Robinson, do Missouri.
John McFarland, do Ebenezer.
John F. Grier, D. D. do Philadelphia.
James Rooker, do do
Nathan B. Darrow, do Trumbull.
Robert Logan, do Lexington.
Noel Robertson, do Fayetteville.
Joshua Hart, do Long-Island.
Alexander Cook, do Steubenville.
Abiel Jones, do Grand-River.
Abraham O. Stansbury, do North-River.

COMMUNICATION.

For the Western Recorder.

"Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?"

The pathetic lamentations in these solemn and momentous inquiries, have been for months past, and still are, the unaffected effusions of the burdened, fainting heart, in view of the alarming dearth that has so soon succeeded the rich harvest lately enjoyed by many of the churches in various parts of our land, in which Oneida county and vicinity so abundantly shared; and while these have been uttered in agonising groans in the secret place, by a few, and almost continually (though faintly) breathed through the medium of various religious publications of the day, the enemies of revivals, and of the cross of Christ, have become bold and clamorous, and caused their blaspheming voice to be heard on high; as saith the scripture, "For the name of God is blasphemed among the Gentiles, through you." Truly Zion is gone into captivity; and still we hear, as of old, "These are the people of the Lord."

Many hints, and from various sources, have from time to time been thrown out, touching the causes that have operated to produce this lamentable change, so dishonouring to the Head of the Church, and so grievous and disheartening "to them who looked for redemption," in the final triumph of the cause of truth, through the power of the Spirit of God, exhibited in these revivals; the last of which that I recollect to have seen, is the "*Spirit of Controversy against Unitarianism*." How far this and other causes which have been mentioned, have operated to obstruct and hinder the progress of this work of the Lord, I will not pretend to say; but in compliance, Mr. Editor, with your suggestion, *let the search be continued*, I will hint at one other, which I verily believe to be not the least. It is one which has long hung as a ponderous weight upon my heart; and it is an evil which appears to me to involve a criminality, crying louder to heaven for vengeance, than the blood of Abel, and louder to the slumbering churches and individual Christians, than the voice of the distracted mariners to the guilty Jonah, who "was gone down into the sides of the ship, and was fast asleep." And something must be done, to awaken in churches, and in the heart of every true disciple of the Lord Jesus, a redeeming spirit upon this subject. "I speak as to wise men: Judge ye what I say." Brethren, the evil to which I allude is *idolatry*, or *robbery*, or both. They are two distinct crimes; and yet they are committed in one and the same act. "Covetousness, which is idolatry," is to withhold from the Lord that which he demands, and that which is his own. Will a Christian, then, be covetous? "Will a man rob God?" And yet, saith the Lord, "Ye have robbed me." But ye say, "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

Now I ask, brethren, if that which was followed with the curse of almighty God upon the whole nation, has become less odious and criminal in his sight, "with whom there is no variableness nor shadow of turning?" Ah, but say some, times have changed. I admit it, and so materially have they changed, that that which was so criminal then, as to call down upon the whole nation the blasting curse of Him who is of "one mind," that it now merits a ten-fold weight of his wrath, and if I judge correctly, receives it. "Blasting and mildew" upon the fruits of the earth, are not to be compared with leanness of soul, and a famine of the influences of the blessed life-giving Spirit of God. The "tithes and offerings" then withheld, were only for the support of the priesthood, and the externals of the worship of God in the temple; but now they are indispensably requisite to the urging forward of the glorious triumphs of the cross against the prince of darkness. Christ's kingdom is a kingdom of means; and although "the weapons of our warfare are not carnal, but mighty, thro' God, to the pulling down of strong holds;" yet, brethren, that mighty struggle, which is evidently at hand, and which is to emancipate a ruined world from the thraldom of sin, from the cruel tyranny of the "prince of the power of the air;" which is to subjugate a revolted world to the reign and government of the "Prince of Peace," is to be maintained and carried through at an immense expense of wealth and labour. The army now in the field is but as the vanguard of that which is required; and yet we hear continually reiterated from every direction, by the Lord's stewards, that his treasuries are exhausted. My brethren, even now, while I speak, I hear a tremendous voice from heaven, (for it is the voice of reproof and sharp rebuke), "Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Yea, let this be done, and the supposed messengers rushing in, in swift succession, to announce the death and destruction of all that has been done in the last thirty years, to advance, or rather to prepare the way for the advancement, of this glorious work of turning the world "from darkness to light, and from the power of Satan unto God"—I say, let this be done, and these messengers shall sleep in eternal silence; and an impulse shall be given to all these infant, heaven-born institutions, that shall cause "hosanna to the Son of David," to be re-echoed from "land to land, and from sea to sea;" and then that which should be accomplished in a hundred years, may even vibrate upon our ears, if not assuredly thrill through our hearts, while our eyes behold the dawn of the glorious era. "Alleluia, for the Lord God omnipotent reigneth."

W.

From the Religious Magazine.

THE AFFLICTED BELIEVER, OR THE BURNING BUSH.—Exodus, iii. 2.

Moses was considerably alarmed, when he beheld the burning bush, and saw that it was not consumed, and heard the voice of the angel of the covenant, the *incomprehensible* Jehovah, speaking to him in the midst of it: "And Moses hid his face, for he was afraid to look upon God!" He was afraid of the greatness and majesty of Jehovah, for he felt that *he* was only vile dust and ashes! But it is not upon *this* part of the subject that I wish to speak; it is on the burning bush itself, and the angel in the midst of it, a lively and beautiful picture of the *afflicted* believer, suffering in the furnace of fiery trials, yet still preserved; his *Lord* with him still; so that he shall not be consumed. That man is born to trouble, has been said so often, and is so universally experienced, that there is no occasion to repeat it here. From the fall of our first parents to the present time, no human creature has been exempt from it. Pain, either of body or of mind, is the general attendant on man, with more or less intermission, from the *cradle* to the *grave*. More especially to the believer, suffering is the path to glory—the road his divine Master took before him, and in which *he* must therefore expect to follow him.—Sometimes the bush is all encompassed with flame, *burning* flame! Its fire and smoke ascend up to heaven, and seem to increase in violence every moment; yet the bush is not consumed! The believer continues steady, resolute, treading firmly in his holy walk, fearing no danger, for the angel is with him: Christ is with him in the midst of the fire. The flame, indeed, burns off the *rotten* branches and the withered leaves; but every green, and every vigourous branch, it renders more beautiful and verdant. Many, like Moses, turn to look at the *great sight*, why the bush is not consumed, and understand as little as *he* did. They cannot discern the almighty arm which supports the Christian; they cannot see the Saviour who revives him, and grants him power to remain unhurt! It is really a sight which may call forth the admiration of *angels*, to behold a believer tried in the furnace of adversity, like the gold in the fire! Oh, far more precious than fine gold is the soul of the believer to his Lord! Christ *will* try; nay, he has declared severe trials to be the portion of *his* people on earth; but *He* is with them still, and will bring them out the more *pure*, *bright*, and *precious*. The burning bush was become a *holy* thing, when honoured by the presence of Jehovah; so does the Christian become holy, a saint, a chosen, a sanctified one, when Christ is with him in his sorrows. Fear not, *weak* believer, whoever thou art; the bush was kept from being consumed by a *miracle*; and dost thou fear that *thou* wilt not be preserved *by Him*, and *for Him*, who made, tries, and will eventually *crown* thee? How frequently does the believer feel his heart sorely oppressed both by outward and inward troubles? He is as fully endowed with tender feelings as other men; nay, perhaps his very pity renders him more tender and feeling than he would otherwise have been. Comforts seem to fly him; friends to abandon him. Death robs him of those most dear, or else they live only to increase his trials. Perhaps sickness and poverty add to his sufferings, and bitterly augment their weight. He feels surrounded, as it were, by the flames of affliction. But behold a miracle! he is not *consumed*. Nay, on the contrary, the flame by which he is surrounded serves but to *preserve* him, as the fire did the bush. *Sanctified* sufferings keep him from loving the world and losing his soul—keep him near to God; and he will prefer enduring all the sorrows of which mortality is capable, rather than lose his *heavenly* portion. Christ is his *all*, his hope, his stay. The bush may burn with fire, but the bush is not consumed.

MIRA.

SUPERSTITION OF THE MOORS.

An opinion prevails, we believe, in all the four states, that it is ordained, that the Moors shall lose their country on Friday, during the hour of prayer, by the invasion of a people clothed in red; yet, so inconsistent are they, that at this hour all the gates of every city are carefully locked, as if bars and bolts could oppose the decrees of fate. They are not, however, mere theorists in predestination, but submit to every change of fortune with humble resignation, passing from a state of opulence to that of misery, without a murmur; and when death approaches, the expiring man desires nothing more, than that his face may be carefully turned towards Mecca, and, when assured of this position, he bears his sufferings with patience, and leaves the world in peace.

"When a person is thought to be dying, he is immediately surrounded by his friends, who begin to scream in the most hideous manner, to convince him there is no more hope, and that he is already reckoned among the dead! The noise and horror of this scene cannot surely but hurry the patient, worn down already by sickness, to his last state. If the person be in too much pain, (perhaps in a fit), they put a spoonful of honey in his mouth, which in general puts him out of his misery, (that is to say, he is literally choked); when, by being treated differently, or even left to himself, he might, perhaps, have recovered. Then, as according to their religion they cannot think the departed happy till they are under ground, they are washed instantly, while yet warm; and the greatest consolation the sick man's friend can have, is to see him smile while this operation is performing, as they look on that as a sign of approbation in the deceased of what he is doing; not supposing such an appearance to be a convulsion, occasioned by washing and exposing to the cold air the unfortunate person, before life has taken its final departure. This accounts for the frequent instances that happen here, of people being buried alive. Many of the Moors say a third of the population are lost in this manner."

The moment a death happens in a family, the alarm is given by the shrill screaming of the words *woulliah woo*, repeated incessantly, by the relations and every body in the house. These cries, heard at a great distance, bring every female acquainted with, or dependent on, the family, to scream over the dead, and mourn with the nearest relations of the deceased: And it strikes one with the greatest horror, to see the afflicted widow or mother, half dead with grief for her loss, obliged (according to the custom of the country) to receive the visits of not less than a hundred different women, who come to condole with her. They each take her in their arms, they lay her head on their shoulders, and scream without intermission for several minutes, till the afflicted object, stunned with the constant howling, and a repetition of her misfortune, sinks senseless from their arms on the floor! They likewise hire a number of women, who make this horrid noise round the bier, placed in the middle of the court-yard of the mansion, over which these women scratch their faces to such a degree, that they appear to have been bled with a lancet at the temples. After the ceremony is over, they lay on a sort of white chalk, to heal the wounds and stop the blood. These women are hired indifferently at burials, weddings, and feasts; at the two latter, they sing the song, *loo, loo, loo*, and extempore verses. Their voices are heard at the distance of half a mile.

"It is the custom of those who can afford it, to give, on the evening of the day the corpse is buried, a quantity of hot dressed victuals to the poor, who come to fetch each their portion, and form sometimes immense crowds, and confusion at the doors. This they call the "supper of the grave."

The dead are always dressed for the grave; the ears, nostrils and eyelids, are stuffed with a preparation of camphor and rich spices. An unmarried woman is ornamented as a bride, and bracelets are put on her arms and ankles. The body is wrapped in fine white

linen, sanctified at Mecca, which is generally procured in their life-time, and carefully preserved for their last dress. At the head of the coffin is placed a turban, if the deceased be a male, corresponding with his rank; if a female, a large bouquet of flowers; if a virgin, the *loo, loo, loo*, is sung by the hired women, that she may not be laid in the ground without having had the benefits of a wedding song. On Fridays, the eve of the Mahomedan Sabbath, the women visit the tombs of their deceased relations, under the idea, that on that day, the dead hover round to meet their friends, and to hold converse with those that are deposited near them; and on this account, they conceive it to be more necessary to dress the dead, that they may not, in such an assembly of ghosts, complain of the neglect of their relations. The tombs are neatly white washed, and kept in constant repair; flowers are planted around them, and no weeds suffered to grow. Small chapels are generally built over the tombs of persons of rank, and decorated with flowers, placed in large China vases.

TEMPERANCE.

From the Journal of Humanity.

THE TEMPERANCE SOCIETY A SAVINGS BANK.

There is the most satisfactory evidence to prove, that since the commencement of the temperance reformation, the consumption of distilled spirits has diminished, to the amount of one half of the quantity used five years ago. The average estimate at that time, according to the most moderate calculation, assigned 4 1-2 galls. to each individual. The population of the New-England states was in 1820, 1,659,854. Four and one half gallons to each, amounts to 7,469,343. One half of this, is 3,734,651; which at 50 cents the gallon, amounts to *one million eight hundred and sixty-seven thousand three hundred and thirty-five dollars*. Now, Mr. Editor, the American Temperance Society and its auxiliaries, have expended less than ten thousand dollars, in supporting agents and distributing books, tracts and newspapers, on the subject of temperance. But suppose that twenty thousand dollars have been paid, as the capital stock of the Temperance Bank of Savings, still I would ask, where is there a bank, insurance office, company, road, manufactory, or any other plan for making money, that yields such a dividend as the Temperance Bank of Savings?

From the Boston Recorder.

Question.—Can those who have been for a long time in the habitual use of ardent spirits, safely abandon it?

Answer.—In the prison in the state of Maine, an important experiment has been made, of cutting off habitual drunkards at once from the use of ardent spirits in every form, and confining them to water. It has been found *invariably* beneficial. They soon renew their youth, and a more hale, healthy, muscular body of men cannot be found, in prison or out of prison, than the cold water convicts in the prison of Maine.

In New-Hampshire, the same valuable experiment has been made, with the same result.

In the new prison at Sing-Sing, New-York, among 250 convicts, the men neither die nor suffer from abstinence, though they have been formerly intemperate.

Mr. Powers, the intelligent keeper of the prison at Auburn, New-York, affirms that the most besotted drunkards in that prison have never suffered in their health, by breaking off at once from the use of ardent spirits; but that almost as uniformly their health has been improved. They seem to be very uneasy and somewhat lost for a few days, and with rather a poor appetite; after which they eat heartily, and improve in health and appearance. It is worthy of remark, that in all the prisons where entire abstinence from ardent spirits is practised, the convicts enjoy a better average of health than the country at large.

The physician who attends on the diseased in the House of Correction, in Boston, has prescribed entire abstinence from ardent spirits, to two hundred and fifty drunkards sent to the establishment. But of the whole of this number of patients, suffering under this disease, he has lost by entire abstinence NOT ONE.

TOLLAND COUNTY (CONN.) TEMPERANCE SOCIETY.

This Society was formed on the 25th ult. When the article of the constitution containing the pledge of total abstinence was under consideration, (says Mr. Hewit, the general agent), one of the deacons of the church in Mansfield, and a large farmer, rose and said, "Mr. Chairman, I am now in my 70th year. Until within about two years, I have made a very moderate and careful use of ardent spirits. I used to think that spirits were occasionally necessary; especially in haying and harvesting; and that I could not hire labourers to work on my farm, without giving them the usual allowance of rum. But when I was informed of the plan of the Temperance Society, and examined the subject, I became thoroughly satisfied, that though I did not think that I myself was in danger of becoming intemperate, yet it was my duty to give up the little I used for the sake of my example. Now, Mr. Chairman, I can state my own experience as a proof, that spirits are not necessary at any time, not even in hay time. I did all my last summer's work without rum myself, and none was drank on my farm. I can truly say that my business was done better than ever before, and every thing went on peaceably and pleasantly. Although I am far advanced in years, I can do a hard day's work without the aid of the "poison," and I am satisfied that labourers can be had without rum."

Another venerable farmer, of 65 years, made similar statements; and another, whose age is between 65 and 70, said, "that his health had been poor for many years, and he had used spirits as a medicine; but that since he had abstained entirely, his health had been continually improving."

From the Geneva Gazette.

At a respectable meeting of the grocers of the village of Geneva, held at the Franklin house, on the 8th June, 1829—Anthony Hemiup was called to the chair, and Dan Holt appointed Secretary.

The following resolutions were unanimously adopted:—

Resolved, That in our opinion, the forty dollar license heretofore exacted of grocers, has had a beneficial effect upon the morals and good order of this community, and that the further extension of the sum demanded for licenses would have a still more beneficial effect. Therefore,

Resolved, That the honourable the Board of Trustees be requested to raise the amount of licenses for the ensuing year, from the sum of forty to fifty dollars each.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in all the newspapers of this village.

ANTHONY HEMIUP, *Ch'n.*
DAN HOLT, *Sec'ry.*

From the Journal of Commerce.

Gentlemen—Directly opposite my boarding-house, is a presbyterian church; conspicuously in front of which is erected a large sign, labelled, "——, dealer in porter, spirits, cigars, &c." Now I am a member of a Temperance Society, and read your paper every morning before breakfast. The idea of a *church porter-house* but ill comports with my feelings, and if you think it worth noticing, I wish you to recommend a more appropriate device for the sacred temple.

REPLY TO THE ABOVE.

Appropriate and Approved.—The Post has helped us to a motto for the church referred to by a correspondent on Saturday, which happens to have a liquor-store underneath. We do not believe a better one could be found, if the editor should search a month. It runs thus:—

"There's a Spirit above and a spirit below,
A Spirit of bliss and a spirit of woe;
The Spirit above is the Spirit divine,
And the spirit below is the spirit of wine."

CHAMBERS' REMEDY.

About fifteen hundred persons took Dr. Chambers' Remedy for Intemperance, between the 1st of August, 1827, and the 18th of April, 1828. This fact speaks in favour of the establishment of a hospital for the intemperate; inasmuch as it shews a sentiment in favour of using some means for arresting habits of intemperance. We would invite the attention of the humane and the liberal, to this important subject, and will give a place in our columns to communications upon it, adapted to set it in its proper light.—*Jour. of Humanity.*

Three merchants in this place, (Andover, Mass.) have discontinuud the sale of spirituous liquors.—*ib.*

We learn from good authority, that a large dining party was, last week, given in King-William county, on a *wedding occasion*, at which the hitherto indispensible rite on such an occasion, of pouring libations to Bacchus and the goddess Juno, was entirely dispensed with. No spirits nor wines were offered. Water from the "chrystal spring," such as was used at the "hymeneals" of our good mother Eve, was the only beverage. This is worthy of notice, as an example. Trifling as it is, we hope it will have a good influence.—*Richmond Vis. & Tel.*

The grand jury of this county, (Oneida), at its late session, passed the following resolution unanimously, before entering on the duties assigned them:—

"*Resolved*, That we will not make use of any ardent spirits, during our stay at court as grand jurors."

We sincerely hope this will hereafter be universally practised.—*Rome Rep.*

INTELLIGENCE.

From the Canton Register.

CHINESE STATE RELIGION.

The religion of China, like that of America, depends on voluntary contributions. The state enforces nothing of a pecuniary nature, nor exacts any tithes from the people. The state, in China, may be said rather to tolerate religion than to establish it. The state tolerates *Laoukeunism* and *Budhism*, with a little unproselyting *Mahomedanism*; but it endows none of the three. Confucianism is not religion. It is merely a system of ethics and petty etiquette. Christianity is the only religion that is interdicted by the state, and by popular feeling; for it gives no quarter to idols; it does not sanction concubinage; it denies human merit; it requires for the Deity the homage of the heart. It tolerates neither idolatry nor vice; and therefore it is obnoxious.

But while the Chinese priesthood is unendowed, there is in a lower sense a state religion. The Governor himself went in person a few days ago, about twenty miles down the river, to worship before an idol called the god of the Southern Sea. The magistrates of China are the priests of the state, and they offer incense without any additional fee.

The officers of government, individually, are occasionally perfect zealots for their national religion. At Macao, there have of late been great doings in behalf of the "Queen of Heaven." And these doings were originated by the Port-Admiral, who commenced the subscription by a hundred pounds sterling. It increased to eleven thousand dollars. Public officers, hong merchants, rice mongers, house builders, small grocers, farmers, gardeners, &c. &c. men, women, and children, with a hundred pounds or penny subscriptions, all emulated each other, as in the prophet Jeremiah's days, in behalf of the "Queen of Heaven." Intense zeal was manifested. The temple, on the rocky promontory at Bar-fort, has from the ruins of delapitated brick, risen afresh, in a new and imposing front of granite.

After this dedication had taken place, all sorts and conditions of men, women, and children, for eight or ten days successively, crowded in procession, with gongs, drums, cymbals, lutes, &c. sounding; streamers, flags, &c. waving; rushing on, broiling in the sun, to offer incense to the "Queen of Heaven." Goats, pigs, pastry, fruit, flowers, and wine, were collected by all hands, and afterwards carried in noisy procession. Young women, dressed in court style, were carried on tables, as nymphs of the forest. This "Queen of Heaven" was, according to tradition, about 600 years ago, a young woman named *Lin*, in the province of Fokien. We forgot to mention that the virgin *Lin*, although deified before the accession of the reigning family, was by them raised to the style of Heaven's Queen.

Late accounts from Nanking state, that the Emperor has deified another virgin, who, during the Sung dynasty, having spent her fortune on an embankment to keep out the tide from a certain district, which, when nearly completed, was carried away by an influx from the sea, with grief and vexation, threw herself into the current and was drowned. But the inhabitants, who have cherished the tradition, have of late begun to sacrifice to her, when distressed by similar occurrences as that which caused her death; and they declare to the local government, that they have at such times seen luminous appearances, which indicated the presence of a divinity. The Governor, *Tseang*, late of Canton, had reported this affair to his majesty, and obtained an imperial patent to allow the people to erect a temple, and pay her divine honours. On such occasions, superstition impels the people to lavish money with great profusion.

METHODIST INDIAN MISSION.

Abstract of the tenth annual report of the Missionary Society of the Methodist Episcopal Church:—

Aboriginal Missions in the United States.

Wyandot Mission.—On this station there are one missionary, two hundred and five church members, five native exhorters, twelve class leaders, one school teacher, and forty-four scholars. There are also two of the natives employed as missionaries, who have made excursions among the Shawnese and Senecas. A branch of this mission is extended to a place called Big-Spring, twelve miles from Sandusky.

Cherokee Mission.—In this nation there are seven circuits, employing seven missionaries, including a native preacher, who, since his conversion, has been eminently distinguished for his piety and deep devotion to the spiritual interest of his native brethren. There were at the last report, eight hundred church members in this nation, and the progress of the gospel is very rapidly extending among them.

Among the Potawatamies there is a mission family of sixteen persons, thirteen of whom are children who attend the school.

Asbury Mission among the Creek Indians. Though four or five have been expelled from the church, there is a promising society, consisting of two white persons, twenty-four Indians, and forty-five persons of colour, making in all seventy-one church members. The school has recently increased to upwards of fifty children.

The Chahtah Mission has assumed a most animating character. Among the recent converts are Col. La Flore, the principal chief of the nation, who is now a zealous and successful preacher of righteousness, six or seven captains, and several of the most respectable and influential families. During the past year, six hundred have made a profession of religion and joined the church.

Aboriginal Missions in Upper-Canada.

The Grand-River Mission, which employs one missionary, has had an accession of ninety communicants during the past year, making one hundred and thirty in the whole, besides sixty others under christian instruction. There are three schools numbering sixty children.

At Grape-Island there are two hundred and twenty natives under the christian instruction of one missionary, one hundred and twenty of whom are regular communicants, and fifty-six children are taught in two schools.

At Rice-Lake, the missionary has under religious instruction, two hundred and seventy-five of the natives, one hundred and seventy-five of whom are communicants in the church. There are here, also, two schools, consisting of seventy-five scholars.

The missionary at Lake-Simcoe has under his tuition four hundred and twenty-nine natives, three hundred and fifty of whom are members of the church. Here one hundred children are taught in two separate schools.

In addition to the Mohawks on the Grand-River, there is a party of this tribe on the Bay of Quinte, consisting of fifty, thirty-three of whom are communicants in the church, and seventeen of the children are taught in a school.

Muncy Indians, on the river Thames.—Here is a body of Indians, speaking the Chippewa language, consisting of twelve hundred souls, only ten of whom are yet converted to the christian faith. There is one school containing fifteen children.

There is a small body of the Wyandots in the vicinity of fort Malden, consisting of fifty, twenty-three of whom are members of the church, and twenty of their children are in the school. The number of native preachers and exhorters, occasionally employed in the Canada mission, is fourteen.

The total number of Indians in this province now under christian instruction, is one thousand four hundred and fifty-four, nine hundred and eighty-one of whom are regular communicants in the church. There are fourteen schools, containing three hundred and ninety-eight native children. These are instructed in the elementary principles of the English language, seventy-five of whom are able to read in the New-Testament.—They are also taught the doctrines and duties of christianity, the truths of which many of them give evidence of having experienced in their hearts, as well as attention to the habits of domestic economy. The children are taught to labour with their hands, that they may eat their own bread.

It is estimated that there are not less than thirty thousand Indians in this province who speak the Chippewa language, to whom it is confidently believed, were the means at command, missionaries might have access.

The whole number of Indian members of the church in the United States and Upper-Canada, is two thousand six hundred and thirteen, and, as nearly as can be ascertained, about five hundred children attend the several schools. These are under the care of twenty-two missionaries, including four native preachers and eighteen teachers, four of whom are natives.

From the Religious Intelligencer.

STATE PRISON AT WETHERSFIELD.

The following interesting communication from a visitor of the prison at Wethersfield, (Ct.) presents a strange picture for the interior of a *state-prison*, and details strange conduct and habits for an assemblage of condemned malefactors and criminals.

The report of the Directors and Warden of the Prison to the Legislature, presents results concurring with the view given by our correspondent, attesting to the good order, discipline and health of the convicts, and to the salutary moral effects of the system of discipline established at the prison. Religious instruction has been furnished to the men, and divine service performed in their presence, morning and evening, and on the Sabbath. A Sabbath school has also been established under interesting circumstances.

The prison, after defraying every expense for its management and support, has earned to the state the year past, $3,229 41; which, when compared with the annual average deficit of Newgate prison, of $8,400, leaves a balance to the state of more than $11,600.

MR. EDITOR—Last week I passed two or three days in Wethersfield, and while there, visited, at different times, the state-prison. On two occasions I attended the evening worship of the prisoners. I say the *evening worship of the prisoners*, for I verily believe that many of them worship God in sincerity and truth. They, as usual, marched into the area of the building, contiguous to their cells; took their places; listened with apparent interest to a portion of scripture which was read—to an address which was delivered, and to a prayer which was offered; after which they went quietly to their cells, and were closed in for the night. The order and system every where to be seen about the establishment, reflect credit on the Directors, and the highest honour on the Warden. Thro' his means, a high moral and religious influence has been brought to bear on the prisoners, and this influence has been accompanied by the Holy Ghost sent down from heaven. God has magnified the riches of his grace, brought some who were far off nigh to him, by the blood of Christ, and taught all good men a lesson, which they ought not soon to forget, that none are so depraved and abandoned, that they should be given up, unpitied, uninstructed, and unwarned, to final ruin. About one-fourth of the inmates of the prison are hopefully pious, and several of them give more than common evidence of decided piety.

What interested and affected me, Mr. Editor, more than any thing else, was the Bible Class, which, in company with Mr. Pilsbury, I attended on the afternoon. In the hospital were arranged twenty-two men, each with his bible in his hand, and in deep study. Mr. P. began at one end of the class, and heard what each could say. The individual recitations varied in length from six to more than 120 verses. I was greatly pleased with the disposition exhibited to recite their lessons accurately and distinctly, and with the grief manifested when they failed in recollecting all they had learned. After they had finished their recitations, they were addressed on their duties and obligations, and exhorted to live up to their high privileges. After this, a prayer was offered, and they retired in proper order to their several places of confinement. During the recitation, Mr. Pilsbury's son heard a class of fifteen at their cells. About forty of the convicts are now under the influence of bible class instruction. As an evidence of their regard for the bible, and esteem for the Warden, several of them last week contributed thirty dollars, to constitute him a life member of the Connecticut Bible Society. A story like this, it is presumed, cannot be told of any other prison on the globe. The heart of the Warden was almost too full to allow of utterance.

On the whole, Sir, every thing in the management of the prison is calculated to call forth unceasing gratitude to God from every pious heart. Especially is it a subject of thanksgiving, that God hath eminently qualified by nature and grace, to take the charge of this important establishment, a man of zeal, approaching to apostolic; of untiring patience; of undaunted courage. Conversant with the philosophy of the human mind, he is well acquainted with the depravity of the human heart. The sword of the Spirit is his only weapon. This insures prompt obedience; and his uniform kindness is repaid with unbounded love and respect. To all who have the management of state-prisons, I would say, go and do likewise. And to all the good people in Connecticut, I would also say, pray for the prison at Wethersfield.

PHILOAICHMALOTOS.

May 29, 1829.

The Bible wanted at Bombay.—The first edition of the New-Testament in Mahratta was soon exhausted. A second edition, consisting of five thousand copies, is now in press. The Gospels, say the missionaries, are finished. We are now in Acts, and shall soon commence the Epistles. In the mean time, many copies of the parts which are finished are already in circulation, the applications for the scriptures being frequent and urgent, and most of the former edition being distributed soon after it was printed. Thus the heathen are furnished with the word of life as fast as it can be prepared for them in their own language and so wide and encouraging is the field now open around us for distributing the Scriptures, that before we get through this edition, the greater part of it will probably be in circulation.—*Miss. Her.*

Liberal Bequests.—The following sums have been bequeathed to various benevolent societies and institutions in different parts of the United States, by the late Mr. Frederick Kohne, of Charleston, S. C. He was a native of Germany, but for many years a citizen of that state. His executors are Mrs. Kohne, John Bohlen, and Robert Vaux, of Philadelphia, and Robert Maxwell, of South-Carolina.

The money bequeathed to various societies, institutions, &c. amounts to no less than $373,000; and besides this, there are large provisions for the friends of the deceased, and a great amount in real estate left for the distribution of his executors.

The following particulars are copied from the Philadelphia Gazette:—

To the House of Refuge, Philadelphia,	$100,000
Orphan Asylum,	60,000
Pennsylvania Institution for the Deaf and Dumb,	20,000
Infant School Society,	5,000
Female Episcopal Association of Philadelphia,	5,000
Female Benevolent Society of St. James' church,	3,000
Episcopal Theological Seminary, New-York,	100,000
Sunday School Union of the Episcopal church,	20,000
Episcopal Domestic and Foreign Missionary Society,	10,000
Bishop's Fund, Pennsylvania,	5,000
Episcopal Society for propagating Christianity in Pennsylvania,	5,000
Ladies Benevolent Society, Charleston,	5,000
Shirras Dispensary, Charleston,	10,000
Society for advancing Christianity in S. Carolina,	5.000
Bishop's Fund, S. Carolina,	5,000
Protestant Episcopal Domestic Missionary, S. C.	10.000
Mariner's Church, Charleston,	5,000
	$373,000

And two houses on Bay street, Charleston, to the orphan-house of that city.

Ample provision is made in the will for Mrs. Kohne. Certain properties are set apart for the benefit of the testator's collateral kindred; and many bequests are made to his servants and poor friends.

The residue of his estate is bequeathed to his executors, in trust, for distribution to such charities in Pennsylvania and South-Carolina, as they may deem most beneficial to mankind, and so that part of the coloured population of each of the said states of Pennsylvania and South-Carolina shall partake thereof.

American S. S. Union.—The reports of the various schools, belonging to the auxiliaries to this Union, exhibit the following interesting facts:—

	Schools.	*Teachers.*	*Scholars.*
Maine,	250	2,000	13,000
New-Hampshire,	310	3,100	12,391
Vermont,	284	1,703	11.628
Massachusetts,	321	5.041	36,501
Rhode-Island,	29	446	3.728
Connecticut,	168	3,792	20.450
New-York,	2,512	18,662	114,401
New-Jersey,	298	2,806	20,752
Pennsylvania,	620	5,283	44,192
Delaware,	67	462	4,136
Maryland,	157	1,695	14,371
Virginia,	94	1,224	7,630
North-Carolina,	52	503	2,938
South-Carolina,	30	328	2,095
Georgia,	90	697	4,433
Alabama,	26	230	1,558
Mississippi,	9	47	316
Louisiana,	6	36	570
Tennessee,	43	339	2,142
Kentucky,	20	253	1,697
Ohio,	276	2,313	16,910
Indiana,	100	741	5,651
Illinois & Missouri,	106	472	3,697
Arkansas,	2	18	146
Michigan Territory,	1	23	160
Florida,	2	11	111
District of Columbia,	28	348	2,729

A Fact.—The bounds of the Winchester (Va.) Presbytery include *nineteen* counties; of which *twelve* are on the east, and *seven* on the west side of the Blue-Ridge. According to the census of 1820, the population of these counties is 226,854. On the east side of the Blue-Ridge, it is 139,835; and on the west, 87,019. Within these bounds there are *fourteen* presbyterian ministers. What number of clergymen of other denominations are in the same bounds, we have not the means, with accuracy, of ascertaining; probably, however, there are not more than *sixty* or *seventy* at farthest. If, as some suppose, and we think correctly too, *one thousand* is sufficient for the pastoral charge of one minister, then according to this apportionment, there are, within these bounds, at least 130,000, without the regular ministrations of the gospel. No doubt many of these have the opportunity of attending public worship occasionally, and with more or less inconvenience. But in proportion as this opportunity will be furnished to a part of this number, an equal portion of that number which we have supposed to be supplied, will be left destitute. We can state from observation on this subject, that most of the congregations assembling for worship on the Sabbath, do not exceed *five* or *six hundred*, except on some extraordinary occasions. Most of them will fall below this number. Indeed, many of the houses for public worship will not contain this number. It may, therefore, be received as a melancholy fact, that within these *nineteen* counties, there are, every Sabbath, at the very least, *one hundred and thirty thousand* of our fellow-citizens, more than *one half* the whole population, without the ministrations of the gospel.—*Vis. & Tel.*

Bible Cause.—"It is estimated from facts which are known, respecting different parts of the country, that there are between *two and three millions* in the United States destitute of the holy scriptures;" a number equal to the population of the whole United States at the time of the revolutionary war! Facts have been brought to light by the agents who have made the explorations, that have amazed and appalled the neighbourhoods in which they existed; and that too after the honest assurance of ministers and others, that there were none about them destitute of the word of God. "Monroe county, N. Y. the first explored, was found to contain 1200 families without a bible: St. Lawrence had 716: Allegany, 1000: Franklin county, in old Massachusetts, 600: Several counties in Maine, more than 1000 each: The state of Maine, nearly 10,000: New-Hampshire, 6000: New-Jersey, 7000: Long-Island, 1000. In all cases, the number of destitute families was much greater than was supposed by any individual."

Ought not such discoveries to nerve Christians to redoubled exertions? The American Bible Society, which they are under a pledge to support, has undertaken to supply the 800,000 destitute families of the United States in two years.—*Rel. Int.*

Massachusetts Bible Society.—An extra effort has been made, in the past year, to obtain new subscribers, the result of which has been, that 443 new members have been added to the Society, the amount of whose annual subscriptions is $938. Besides these, 26 life subscribers have been obtained, at $30 each, amounting to $780, and $334 58 have been collected as donations, making a total of $2,052 53; all of which has been expended in demands made on the Society's benevolence. There is now but $19 63 in the treasury.

Of the resolution adopted by the American Bible Society, to supply with a copy of the holy scriptures, every destitute family in the United States, the report of the Executive Committee remarks, that "it is a noble resolution, but not a presumptuous one; for it has been demonstrated, by accurate calculation, that the requisite number of copies can be printed, and agents can undoubtedly be found to distribute them. All that is wanting is pecuniary means. The Massachusetts Bible Society will be looked to for liberal aid in furnishing these means. And shall she be looked to in vain? Shall the portion of country, which, more than any other, has experienced the blessed influence of the bible, be behind others in efforts and sacrifices to extend that influence throughout the nation, and over the world? We must feel that we have something more to do than to read and be blest by the scriptures ourselves, and to supply the destitute within our own limits. We are in this respect, a city set on a hill, and our lights must not be hid!—*Bos. Rec.*

Philadelphia Bible Society.—Thirty-one thousand six hundred and thirty-eight bibles were distributed by this Society the past year. It is estimated that 10,000 copies more will be necessary, for supplying every family in the state. The total number of bibles issued by the Society, from the beginning, is 159,366.

Lynchburg (Va.) Bible Society.—At the last anniversary, (May, 1828), a train of measures was put in operation for furnishing every destitute family in Campbell county with a copy of the bible. The first step was to ascertain the number of the destitute. The commissioners of the revenue very gladly lent their aid to this object. One hundred and twenty-six families have been found without the bible. Many of these have been supplied, and the whole work of supply, the managers believe, will be speedily accomplished. No family has been found to refuse the bible when offered to them.

Fayette County, Ky., by its own Bible Society, is supplied with bibles for every family, "as far as practicable." The last expression means, that 127 families have had the bible offered, but have refused either to buy it or accept it as a gift. Some, however, wanted a larger print; and others, not being prepared to buy, chose to wait rather than to receive a gift; while some professed they had no use for such a book. The number of new families in the county every year, is estimated at between 120 and 200.

Harvard University.—The inauguration of the Hon. Josiah Quincy, LL. D. as President of Harvard University, took place on Tuesday the 2d inst. in the meeting-house at Cambridge. In the course of the day, a letter was received from the Hon. Nathan Dane, of Beverly, making a donation of $10,000, in support of a law professorship to the University. It was announced by Judge Story at the dinner table. In a subsequent notice, Judge Story himself is stated to have been elected to this professorship.

Baptist Literary and Theological Seminary at Hamilton.—The annual commencement of this institution was holden in the chapel of the Seminary, on the 3d instant, in the presence of a great assembly of people, who appeared deeply interested in the addresses of the graduates. The subjects selected were appropriate to the occasion, and scripturally and sensibly discussed; and delivered generally with great propriety of action, and correctness of enunciation. Twelve young men received diplomas. The prosperity of this institution seems to be quite on the advance. The number of pupils has increased to eighty.—*Bap. Reg.*

Tracts in Alabama.—From the Alabama papers, we learn generally, that the Rev. Mr. Case, agent of the American Tract Society, has succeeded in forming a number of tract associations in that state, and appearances justify the belief that his mission will be productive of extensive good. In Selma, the sum of $60 was subscribed on the organisation of a Tract Society, which was afterwards increased to $115.

Hard Times.—The Providence Cadet has discovered that the hard times are occasioned by the support of foreign missions, &c. at an annual cost of *one* hundred *thousand* dollars. The costs of intemperance, theatres, lottery gambling, &c. to an amount of one or two hundred *millions* of dollars per annum, were items too small to be taken into the account. The same paper says, that missionaries visit "foreign countries for no good purpose." The suppression of intemperance, and the demolishing of the distilleries at the Sandwich Islands, was therefore "for no good purpose." Does the editor really think so?—*Phil. & Inq.*

Stopping the Mail in New-Jersey.—It is now stated, that the persons who lately stopped the U. S. mail in New-Jersey, on the Sabbath, did not know that the mail was contained in the vehicle stopped, and in which it had been secreted, for the very purpose of producing that result, in order to defeat the efforts of those who were endeavouring to enforce the laws of the state against ordinary travelling. What a comment upon the opposition to the Sabbath laws, and upon the present laws of the United States! *ib.*

A good Beginning.—At a meeting of the citizens of New-York, on Thursday evening last, *Seven Thousand Six Hundred and Thirteen Dollars* were subscribed to aid the American Bible Society, in the great work of supplying all the destitute in the United States with the bible, in two years! A committee was appointed to receive the subscriptions of such as were not present at the meeting.—*N. Y. Obs.*

Sundays Excepted.—We rejoice to learn, and to state the fact, that the daily line of stages from Rochester to Geneseo, has ceased to violate the Sabbath by running on that day. May this example be speedily followed by every line of stages in the land, which does not now "remember the Sabbath day to keep it holy."—*Rochester Obs.*

Receipts, by the treasurer of the Am. Board, in the month ending May 15th, $9,302 70; of which $4,575 03 was from Auxiliary Societies. Also, legacies, $3,755; of which $3,400 was a fifth part of the legacy of Joseph Burr, of Manchester, Vt. By the Treasurer of the Am. Home Missionary Society at New-York, between April 15 and May 15, $1335 58. After May 1st, and not included in the annual report, $2,017 79. By Mr. Squier, agent of the same society in the western part of New-York, from April 11, to May 1, $1,007 95.

A meeting of ladies and gentlemen was held in the northern liberties on the evening of the 18th ult. when a *Lay Missionary Society* was

formed, for the purpose of promoting christianity in the suburbs of Philadelphia, and in the adjacent country.—*Philadelphian.*

The Pioneer of the Valley of the Mississippi, a weekly religious sheet of *royal* size, has just issued from the press at Rockspring, Illinois.

WESTERN RECORDER.

UTICA: JUNE 16, 1829.

The following sketch of the plan adopted and pursued in the Bible Classes of the first presbyterian church in this village, is published at the request of a correspondent:—

Utica Bible Classes.—The classes connected with the first presbyterian church in Utica consist of young persons of both sexes, from the age of 12 to 25, and are conducted by laymen, under the superintendence of the Minister.—None are received from the Sabbath schools, without a recommendation from the superintendents. All new members are assigned to the several classes by lot, and remain members of such classes, unless from peculiar circumstances, a change is allowed by the Managers. The Teachers of the Classes constitute a Board of Managers, to dispose of all business pertaining to the association. The maximum number for each class is twenty. The classes assemble together in a large room, for recitation, at the interval of public worship, at noon, on Sunday, one hour in winter, and an hour and a half in summer. The exercises are as follows: Singing, prayer, recitation, designating the next lesson, occasional remarks, &c. concluding prayer. One of the teachers takes the general direction of the exercises, and makes the preliminary prayer; the others make the concluding prayer in rotation. A contribution is made monthly, and appropriated to objects of christian benevolence. The Union Catechism, by Emerson, has been the standing class-book for four years, except a few intervals, when the parables of the New Testament have been substituted for lessons. The teachers, eight in number, assemble every Sabbath, after public worship, in the afternoon, to examine the next succeeding lesson. One of them acts as monitor for the time, and the others by rotation. The teachers, having given the lesson a previous investigation, with all the helps in their power, come prepared to submit their labours to each other; to examine, and be examined, with fidelity. Here, all subjects, historical, doctrinal and practical, falling within the compass of the lesson, are considered and discussed. All discrepancies are generally reconciled; and besides the personal advantage of such an exercise, each teacher combines in one view, the results of his own study and those of all his brethren. Topics, purely sectarian, are passed by as of inferior importance. Points, which divide the teachers, are not stated decisively either way, before the classes. The examination closes with prayer. The teachers are, by this preparatory examination, enabled to select and condense the most important matter in the lessons, for special consideration, at the recitation the following week, and to bring the truths of revelation to a practical bearing on the heart. Entire union has pervaded the Bible Classes from the beginning, and much good has resulted from the association.

It is known to many of our readers, that the prosperity of the High School recently established at Geneseo, in the county of Livingston, has been greatly retarded by an unhappy controversy among its founders and patrons. That our readers may understand something of the nature of the controversy, and the relation in which the contending parties stand to each other, upon an important question of parental duty, we publish the following letter, which appeared originally in the Livingston Register, together with the prefatory remarks of the editor, explanatory of the circumstances of its publication. If we mistake not, the sentiments contained in the letter will commend themselves to the heart of every christian parent, who has begun to feel his obligation to train up his children for the enjoyment of the world to come. We cannot but indulge the hope, that this interesting seminary will still prove a blessing to the church and to the country.

From the Livingston Register.

The following letter was handed us for publication by the gentleman to whom it was addressed, and who is a stockholder and a sincere friend to the Livingston County High School. Whether the letter was originally intended to meet the public eye, or what the object of placing it in the columns of a newspaper, are unknown to us. It may be to elicit inquiry among the friends of the school, as to the best plan to be pursued, in relation to the subject which seems to form the burden of the letter. Let the motive be what it will, we cheerfully comply with the request to give it a place, and leave the reader to make his own comments:—

Genesco, April 1, 1829.

DEAR SIR,—In reflecting on what passed between us this morning, on the subject of our High School, I thought it would be best, in few words, to state *in writing* what are my views, and, as far as I know, the views of those with whom I have acted. I do not wish to disguise the fact, that I am anxious to have the school placed on such a footing as that I can avail myself of its advantages. Why should it not be so? I have bestowed upon it thought, effort and money; and at this time, if ever, it may be useful to me as an individual. In my view, there is not now, and never has been, any real difficulty in placing the school in hands, which, in *all human probability*, will satisfy *all*, except those, if there are any, who have an idea that in order to preserve the youthful mind from bias on the subject of religion, it must be suffered to advance to maturity without any religious instruction at all. But *how* can it be done? If there is any real fear of sectarian instruction, as *Christians understand the term*, let instructors of approved piety be selected from different denominations of Christians. These will so far be checks one upon the other, as to afford a guaranty to the public, that the religious instructions of the school will not be of a sectarian character; while our common christianity, which all profess to love, will be used; and nothing else will be efficacious in training the youth for usefulness, and virtuous living, and for happiness hereafter. Or if it should be deemed more expedient, with such instructors, parents who might choose to do so, would have an opportunity of placing their children, for religious tutelage, under the professor of the denomination they might prefer. In other words, each of the instructors might be charged with the religious culture of a portion of the scholars, acording to the wishes of the parents. Should it be asked what are christian denominations, the answer is easy; those who have always acknowledged each other as such. I do not doubt the practicability of either of these plans. Indeed, I have *written* evidence of their practicability, so far as the employment of teachers is concerned, in an offer made by three gentlemen of high qualifications, to take the school upon the recommendation of distinguished clergymen of different denominations.

My own views have ever been the same that they now are. I think that every christian parent is bound to provide constant, positive religious instruction for his child. He must *train him up* in the fear of God, with as much assiduity as he would train him to the business of life, and *more*. I think, however, it would be wrong for me to *wish* to undermine the faith of the child of my neighbour, who was of a different christian sect. On the contrary, while I endeavoured to impress on his mind the truths of christianity, which we held in common, and thus to strengthen the hands of his parental instructor, I should feel myself bound by every consideration, to teach him to respect his father's faith. Thus have I always thought; and thus, I am bold to affirm, have I always acted; and I challenge the world to produce a *word* or an *act*, which is at variance, by any fair interpretation, with this declaration.

I will add, that I never heard a wish breathed from any of the opponents of the school, in opposition to these sentiments; and I cannot but feel injured that the charge so utterly without foundation, as is the one *that the opponents of the school are actuated by sectarian views*, should be propagated by men, some of whom certainly have evidence to the contrary. The struggle has been, and is, not for sectarianism, in any proper sense of the term, but for christianity itself; and if there be any, who through fear of sectarian peculiarities, would banish the christian faith from the instruction of a school, in which the pupils are to live removed from parental care, from month to month, and year to year, posterity will be at no loss to decide where the charge of bigotry will apply. I do not believe that such can be found among the contributors to the High School; and for that reason, and for others, I must continue to think that there are no insurmountable obstacles to the satisfactory adjustment of all the difficulties in relation to that institution.

Your friend, O. HASTINGS.

On the 28th ult. the new presbyterian meeting-house in Jamesville, town of Manlius, was dedicated to the worship of the triune Jehovah, Father, Son and Holy Ghost. Opening prayer and reading of the scriptures, by Rev. Mr. Olds: Prayer before sermon, by Rev. Mr. Baldwin: Sermon from 2d Chron. vi, 41, by Rev. Mr. Cushman: Dedicatory prayer, by Rev. Mr. Marsh: Benediction, by Rev. Mr. Cushman.

On the afternoon of the same day, Rev. Seth J. Porter was installed by the Onondaga Presbytery, pastor of the church in Jamesville. Introductory prayer by Rev. Mr. Thatcher: Sermon from Matthew xvi, 3—"Can ye not discern the signs of the times?" by Rev. Mr. Stockton: Installing prayer by Rev. Mr. Bogue: Charge to the pastor by Rev. Mr. Woodruff: Charge to the people by Rev. Mr. Adams: Concluding prayer by Rev. Mr. Ostrom: Benediction by Rev. Mr. Porter. The singing on the occasion was interesting and appropriate. The weather was fine, and a large and solemn audience attended through the day.

Since the above interesting occasion, thirty-one have been added to the church by profession, and three by letter.

During the last year, the Lord has greatly blessed the church in Jamesville. He has given them a house of worship; also, a pastor; and, better than all, he has visited them with a revival of religion.—*Com.*

The annual meeting of the Berkshire, Mass. Sabbath School Union, was held at Lenox, on the 20th ult. A committee was appointed, to enquire into the expediency of forming two seperate Unions, embracing respectively the presbyterian and baptist denominations. A committee was also appointed to visit, as far as practicable, all the schools in the county, and to establish more new ones where they think it expedient.

This, we think, is a wise plan in *theory*, if it does not fail in *practice*.

Spirit of the Pilgrims.—June, 1829.—*Contents.—Communications:* Letters on the Introduction and Progress of Unitarianism in New-England, No. iv: Inspiration of the Scriptures, No. viii: Ulric Zuingle. *Reviews:* Sermons by Timothy Dwight, D. D. LL D. late President of Yale College, (*continued:*) Jahn's History of the Hebrew Commonwealth, translated from the German by Calvin E. Stowe, A. M. of the Theol. Seminary, Andover; with an Appendix from the French of Basnage.—*Selections:* The Dedham Case: On Religious Controversy. *Miscellaneous:* Was Dr. Watts a believer in the supreme divinity of Jesus Christ? Original Letter of Dr. Ryland: Views of the Hollis Professor on the Inspiration of the Apostles: Religious Anniversaries.

Yates Francis, a black man, belonging to this village, recently attempted to murder his wife, by stabbing her; and at a court of general sessions, held last week at Rome, he was convicted of the offence, and sentenced to the state prison for seven years. The woman was severely wounded, but is recovering.

In the list of receipts of the Utica Branch Tract Society, published last week, a *donation* of $4, from Mr. Oren Stevens, of the town of Sullivan, was omitted by mistake.

For the Western Recorder.

A BOATMAN'S FRIEND SOCIETY.

MR. EDITOR—I wish, in behalf of the Seamen's Friend Society, to turn the attention of your readers to this interesting class of community; and it is done with a view to second the efforts which are making in this village, and which ought to be made through this western country, for the formation of a society that may co-operate with the parent institution, in improving the morals of boatmen upon the canal. It is the object of the parent society to extend, by the most efficient means, a moral and religious influence to the vast population that trade upon the waters of our planet. It embraces as well the inland navigator as the mariner of the deep; and it is with no small degree of interest, that they have marked the growing evils, and watched the moral pestilence, which is breeding and floating upon the dead waters of this western world. So apparent is the necessity and the expediency of such a society, that nothing need be urged in favour of its formation; and by becoming auxiliary to the parent society, you will have access to all their publications, which are calculated as well to interest boatmen as those who go to sea. Thus will there be a mutual interchange of interest; and while promoting the object in view, you will receive that encouragement which is so necessary in the prosecution of every benevolent design. To the christian public; to those who regard the best interests of this country; to every feeling of the heart, whether of philanthropy or christian benevolence, this subject is most respectfully submitted by A FRIEND OF THE CAUSE.

CIRCULAR.

To the Clergy of all Denominations in this State.

For some years past, in many of our churches, collections have been made on the 4th day of July, or on the preceding or following Sunday, for the benefit of the American Colonisation Society. During the last session of the legislature of this state, a State Society auxiliary to the American Colonisation Society, was instituted in this city. The managers of the State Society now respectfully request and urge the reverend clergy of all denominations in this state, with renewed zeal, to repeat their efforts on the approaching anniversary of our independence, or on the preceding or succeeding Sunday, to make collections to promote the benevolent and highly interesting objects of the American Colonisation Society. What other purpose of benevolence can be more interesting to us as Christians, philanthropists or patriots? What else can be done that promises such beneficial results? The well known objects of the American Colonisation Society are the moral elevation of the freed black man; introducing into Africa and spreading the benefits of knowledge, civilisation and christianity; the abolition of the slave trade on its western coast, north and south of Liberia; and in process of time, in accordance with the spirit of the age, with public opinion in the slave-holding states, and with the interest of those states, to expel slavery from this blessed land.

This ultimate and grand object is of course distant, but it should be considered that in the history of nations, a century is but as a day in the life of an individual. We should think of the changes that have occurred in human opinion; in the condition of men and of nations, during the lapse of the last century, during the brief period of our own lives.

Who can think of estimating the good that has already been done by the American Colonisation Society. It is not extravagant to say, that the condition of multitudes of our race during the progress of future centuries, may be influenced by the establishment of the colony of Liberia. Every vessel sent by the charity of the wise and good of this country, with freed black people to Africa, may carry with it seeds which will spring up and produce fruits of moral and intellectual good for ages to come. In planting that little colony, we may hope that a work has been done, "which not years, nor ages, nor time, nor eternity shall undo." The growth of the colony will facilitate its intercourse, and increase its commerce with this country; and consequently diminish the price of the passage from the one to the other. It has hitherto progressed beyond the hopes and expectations of its founders and patrons. Coffee, the produce of Liberia, is now selling in this city.

We have every inducement to exert ourselves in hastening on all the good expected from the efforts of the Society; and it is hoped that the collections to be made the next 4th of July, will exceed those of any former year.

The monies to be collected may be transmitted to Richard Yates, Esq. cashier of the New York State Bank, and Treasurer of the Society.

JOHN SAVAGE, *President.*

R. V. DE WITT, *Secretary.*

CHARLES R. WEBSTER, HARMANUS BLEECKER, JABEZ D. HAMMOND, BENJAMIN F. BUTLER, JOHN WILLARD, *Managers.*

Albany, June 8, 1829.

NOTICE.

The Oneida Presbytery will meet at Vernon-Centre, on Tuesday the 30th inst. at 11 o'clock, A. M. *June* 16, 1829.

POLITICAL.

FOREIGN.

Paris papers to the 9th, and London papers to the 16th of May, have been received by the late arrivals at New-York.

Russia and Turkey.—The Paris papers intimate that active hostilities were about to commence between the Turks and the Russians, on a very extensive scale. The preparations on both sides are very formidable, and it was expected that in a few days, the news of some important military movements would be received.

A letter from Moldavia states, that the Turks have already resumed offensive operations along the whole line of the Balkan, and that the garrisons of Silistria, Widdin, and Giurgevoo, (on the Danube), have made sorties simultaneously. This intelligence is of as late a date as April 20th. The actions have been bloody. The Grand Vizier is at Shumla. The Sultan has received a large quantity of supplies from Gallipoli, and will soon set out for Adrianople.—10,000 Asiatics are on their way to reinforce Ruschuck.

The Holland papers state, that the Turkish commanders have given orders, on the approach of the Russians to any town, to dig up the church-yards, and bring the dead bodies into the houses. The inhabitants are instantly to leave the towns, in hopes that an infection may be spread among the enemy, if they get an entrance into these places.

A Russian commander sent to a Turkish chieftain, to know on what terms he would surrender. "I am not *Jussuff Pacha*," said the noble barbarian, "I have 389 cannon and 12,000 men, and so long as I have a garrison and provisions, you need not hope."

England.—Alarming riots had again broken out in Manchester, and other places in the manufacturing districts, in consequence of a reduction of the wages. In Manchester, the machinery in several factories had been destroyed, and one large cotton-mill had been set on fire and burnt down.

At Rochdale, Lancashire, blood had been shed. For some time there had been discontents among the woollen and flannel manufacturers, against some of the masters who paid lower wages. It was therefore resolved to destroy their looms, &c. They carried their intentions into effect; a riot ensued; the military were called out, and a great number of rioters were taken into custody, and committed to Lancaster castle. A large mob assembled before the castle, for the purpose of liberating them. They attacked the soldiers with stones, and wounded one. A party of cavalry arrived, who fired on the mob, killed five and wounded twenty-five.

Hopes were entertained that the differences between the men and masters at Spitalfields would be adjusted.

The Duke of Wellington has recovered his health, and is more popular than ever.

Mr. O'Connel had attended the King's levee, and was graciously received. He presented himself in the House of Commons on the 14th of May; but the Speaker would not permit him to take his seat, on the ground that having been elected previous to the passing of the relief bill, he must take the oaths required before that bill was passed. The discussion of the question by the House was postponed until the 18th.

One of the London papers states, that a letter had been received from Ancona, which said that the United States had failed in their efforts to obtain from the Porte the cession of an island in the Mediterranean; but they had opened a negotiation with the Greek government, for the same object, with every prospect of success.

Portugal.—The rumor that an expedition was preparing for Portugal had been renewed in London. It was asserted that 10,000 English troops would enforce the ultimatum exhibited to Miguel in the name of all the powers of Europe, that he and his mother should withdraw from Portugal, and relinquish all pretensions to the throne. Other statements assert that no such expedition is in contemplation; but that there was an arrangement of some sort, between the great European powers, relative to the affairs of Portugal.

France.—The increase of the price of grain in France, had occasioned disorders in some of the departments. The most serious have occurred at Montmorillon and at Nevers, where large mobs, composed principally of women, have stopped the grain-carts and threatened the dealers. The authorities have been compelled to employ an armed force to scatter those mobs, and secure the liberty of sale and transportation. A number of individuals, the principal movers of these disturbances, were arrested, and committed to the hands of justice.

Less serious riots had also occurred in other places. But as a large number of vessels, laden with grain, were daily expected from the Baltic, and as the prices had already begun to decline in some parts of the kingdom, it was hoped that the disturbances would cease.

From Smyrna.—A Baltimore paper, of the 6th inst. contains a letter from an officer of the United States' ship Delaware, dated Port Mahon, April 10, which states, on the authority of a letter from Smyrna, of the 17th March, that "the Russians had crossed the Danube with an army 400,000 strong, bound to Constantinople, where provisions were so very scarce, that even the dogs in the street were starving." But as accounts from the seat of war, of a month later date, contain no such information, the above is of course entitled to no credit.

The same letter says, that intelligence had just been received, that the French were rallying around Algiers, and intended making an attack on that city on the 25th of April, both by sea and land.

From Lisbon.—A vessel arrived at Boston, on Tuesday last, from Lisbon, which place she left on the 14th May. The captain reports that no newspapers could be obtained by himself or consignee, as their publication had been suppressed by the tyrant Miguel. The inhabitants of the city were in great confusion, and the prisons filled with victims to satisfy his bloodthirsty vengeance, and executions were constantly taking place. He understood that *fifty* of the first citizens of Oporto were to be hung at that place about the time he sailed, and that the wives and children of many, who formerly lived in splendor, were seen begging for bread in the streets!

Report from Hayti.—We have perused with much interest, the report of Thomas Kennedy, a citizen of Wayne county, N.C., who has recently visited all the coloured emigrants sent out to Hayti by the society of Friends in that state. He found them "generally unpleasantly situated, and very much dissatisfied. They complained to me (he observes) that the proprietors of the lands for whom they had laboured for two years and a half, had entirely disappointed them; that they had received but from six to ten dollars each, as a compensation for their labour during the above time; and said they had rather be slaves in North-Carolina, than to remain there under the treatment they had received since their arrival."

Mr. Kennedy bore testimonials and instructions from the yearly meeting of Friends in North-Carolina, and was treated with civility by the President; but all his efforts to improve the circumstances of the emigrants from the United States proved ineffectual, and in attempting to take under his protection for removal, a family which he had formerly emancipated, he was treated with great indignity.—*Afr. Rep.*

DOMESTIC.

Appointments by the President.—William Pitt Preble, of the state of Maine, minister of the United States to the Netherlands.

Washington Irving, of the state of New-York, secretary of the legation of the United States to Great-Britain.

Charles Carroll Harper, of the state of Maryland, secretary of the legation of the United States to France.

Executions.—The law respecting the infliction of capital punishment, which will go into effect on the first of January next, is contained in the following sections taken from Title I, of Part IV, of the revised laws:—

§ 25. The punishment of death shall in all cases be inflicted by hanging the convict by the neck until he be dead.

§ 26. Such punishment shall be inflicted, either in the prison where the convict shall be confined, or within an enclosed yard of such prison, if there be one, or in the manner heretofore accustomed, at the discretion of the sheriff whose duty it shall be to inflict such punishment.

§ 27. The judges of the county courts of the county, the justices of the peace, and the marshals and constables of the city or town in which any execution is to be had, shall be notified thereof by the sheriff at least three days previously, and shall be entitled to witness such execution.

Small Bank Bills.—It is now about six months since a law was passed, prohibiting the circulation of any bank notes under the denomination of *five dollars*, in Pennsylvania. This arrangement has met with general approbation and support. The numerous gangs of counterfeiters and passers of counterfeit money no longer find business in that state, and have retired to the state of New-York. Silver circulates every where, and is abundant and more convenient. The poor have been great gainers by the alteration. It is said the proposal to exclude small notes in Pennsylvania, originated with the small store-keepers and the operative mechanics. It is hoped the people of New-York will see their interest in adopting the same plan, now so beneficially introduced in their sister state; and the sooner the better.—*N. Y. Mercantile Advertiser.*

Death by Lightning.—During the thunder storm last Sunday evening, Miss Adaline Cobb, daughter of Mr. Ansel Cobb, of Conesus, was instantly killed by lightning. At the moment of this awful visitation, she was seated near a Mr. Benjamin Griswold, a young man who was paying his addresses to her, and to whom she was soon to have been married. Mr. Griswold was seriously injured, having his clothes much torn, and one boot literally rent in pieces. It is thought he will recover.—*Livingston Jour.*

Forgery.—The Louisville, Ky. Advertiser cautions its readers against five dollar *drafts* issued by the branches of the bank of the United States, which have appeared in circulation, *altered to fifty dollars.* The public are informed that the drafts signed by the Presidents, and countersigned by the Cashiers of the branches respectively, are of the denomination of 5's and 10's, and that none others have been issued.

Whiskey and Death.—Poulson's Daily Advertiser states, that in the last month, a riot occurred on the branch canal, Penn. in which a young man, "the only support of an aged mother," lost his life. Of the five in prison, one said, "*Whiskey was the cause of all.*"

During the late term of the supreme court, the clerks of that court residing in New-York, Albany and Utica, were reappointed; and William M. Oliver, Esq. was appointed clerk in the village of Canandaigua, where, by a law of the last session of the Legislature, a clerk's office of the supreme court is to be established.

At a court of oyer and terminer recently held in Delaware county, Walter Taylor was convicted on an indictment for practising physic and surgery, without the license required by law; but as some questions which arose during the trial, are to be submitted to the supreme court, his sentence was suspended until the next term of the court before which he was convicted.

President Adams, with his family, was to leave Washington last week, for Massachusetts, there to take up his permanent residence.

The body of George W. Adams, son of the late President, drowned some time since on his passage from Providence to New-York, was found on City island, near Hurlgate, on Wednesday last.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 30th April, to the 13th June, 1829.

Whitesboro'—Female Mis. Society, $67, $50 of which to constitute Rev. C. G. Finney an honourary member of the Board, by Mrs. Walcott, treas'r: Dr. Seth S. Peck, by Rev. J. Frost, $3,	70 00
Utica—Gent. For. Mis. Association of the 1st Pres. Church, by Mr. Bagg, treas'r, $23 43: 2d Pres. Soc'y mon. concert, by Mr. Cadwell, $16,	39 43
Leyden—Avails of a missionary field, by Rev. R. Kimball, $3: Mon. con. in Pres. Church, by the same, $2 44,	5 44
Paris—Ladies' Sewing & Reading Society, by Mrs. E. Kilbourn, directress,	20 00
Morrisville—Rev. J. Lord, to educate a child at Ceylon,	20 00
Lowville—Pres. Soc. mon. concert, by Mr. P. Abbot,	3 56
New-Haven—N. Y. mon. con. $18 38: Mis. Association, $14 38, by Mr. H. Nichols,	33 76
Westmoreland—Ladies' Benev. Society, for the benefit of James Eells, a heathen youth at Mackinaw,	12 00
Boonville—Juvenile Society, 1st instalment, to educate a heathen youth, to be named Edwin Barns, at the Mackinaw mission, by Mrs. Barnes,	12 00
Richland—Mon. concert, by Rev. Mr. Freeman,	5 00
Adams—Fem. Mis. Soc. by F. Harter,	7 25
Butternuts—Fem. Mis. Soc. and church collection, by Rev. Mr. Bogue,	12 62
Pompey—Mon. con. coll. in LaFayette church, by Rev. Mr. Hopkins,	12 07
Holland Patent—Mon. concert, by Rev. Mr. Goodell,	4 97
Hamilton—An individual in Rev. Mr. Latham's society,	5 25
Russia—Avails of a missionary nursery, by Mr. Calvin Preston,	6 00
Fairfield—Association auxiliary, by Mr. Joseph Stephens, treas'r,	80 16
New-Hartford—From a family in Rev. Mr. Coe's society,	21 00
Marshall—Hanover society, Mr. David Barton, $12: Coll. from the Association auxiliary, $21, by Mr. Barton,	33 00
Trenton—Donation by Dea. L. Younglove, $2 50: From the Association, $19 29, by Dea. Younglove,	21 79
Clinton—For. Mis. Soc. of the Congr'l Church, $18 52: From individuals, $6 48, by Mr. O. Gridley,	25 00
Sherburne—1st Church mon. concert, by Mr. Wells,	5 75
Amount,	$456 05

ABIJAH THOMAS, *Agent.*

MARRIED,

In Batavia, on the 4th inst. Rev. *John R. Dodge*, pastor of the baptist church in Brockport, and junior editor of the Brockport Recorder, to Miss *Harriet M. Winchester*, daughter of Dr. Stephen Winchester, of Deerfield, Oneida county, and authoress of the productions which have been published under the signature of "Amica Religionis."

DEATHS.

In this village, yesterday, after a short illness, *John H. Lothrop*, Esq. cashier of the Ontario Branch Bank, aged 59. His funeral will be attended this afternoon, at half past 4 o'clock.

On the 6th inst. Mr. *David Griffith*, aged 26. On the 11th, Mr. *M'Guire*, aged 70. On the 12th, Mrs. *Delemma Sleeper*, aged 37. On the 12th, a child of Mr. Edward Gilbert, aged 3 years.

At Joslin's Corners, in the town of Sullivan, Madison co. after a long and painful illness, Mrs. *Lydia Northway*, wife of Isaac G. Northway, Esq. in the 50th year of her age. Mrs. N. was among the first that settled in that place, and during her life was highly esteemed for her many personal virtues. She was a kind and affectionate wife, a tender and faithful mother, and a tried friend. The church of which she was for many years a valuable member, will long feel her loss—and community generally, so far as she was known, be disposed to say—"The memory of the just is blessed."—*Com.*

In Rome, Italy, on the 9th of April, Mr. *John Hone*, Jun. of the city of New-York.

In Taneytown, Md. on the 27th ult. Rev. *John G. Groble*, senior pastor of the evangelical lutheran church in that town, aged 69.

In Bath, Steuben co. on the 7th inst. *Peter C. Gansevoort*, son of Leonard Gansevoort, Esq. of Albany, aged 34.

In Hamilton, Ohio, on the 19th ult. Capt. *John Cleves Symmes*, somewhat celebrated for his visionary notions respecting the internal construction of the earth.

In Roxbury, Mass. on the 6th inst. Gen. *Henry Dearborn*, an officer of the revolution, and nominal commander in chief of the army during the last war, aged 78.

In Claiborne, Alabama, Rev. *Henry White*, a native of Connecticut.

THE NEW SYSTEM OF MUSICAL EDUCATION, *of which his Britannic Majesty George IV. is now Patron.*

MR. BROWNE, Professor of the Logierian System of Musical Education, as adopted by many hundred Professors of the most scientific acquirements, in Great-Britain, Ireland, France, Spain, East and West-Indies, Africa, &c. and recently introduced into Germany, under the immediate patronage of his majesty the King of Prussia, and established by *law* in the Prussian States, after the most deliberate and accurate research of the *Diplomatic Professors*, Doctors, and Bachelors of Music, into its scientific principles, as the criterion in their *Colleges, Seminaries*, and *Academies*—Begs leave to acquaint the Ladies of Utica and the neighbouring towns, that he will soon open a class of Pupils on the same principles; having instructed in his *Boston* Musical Academy, for nearly three years, with decided approbation, upwards of two hundred ladies of the first respectability. This system, in its lectures, combines every branch of music, as illustrative of a national science, with the most perfect system of executing on the PIANO FORTE, ORGAN, &c.

N. B.—A number of the best London *Piano Fortes, Violins, Flutes, Music*, &c. for sale, at unusually low prices. Ladies will be pleased to send their commands to Mr and Mrs BROWNE, at Dr Pomeroy's New Brick Building, Fayette street, Utica.

June 16, 1829. 2t

SHEARMAN & THOMSON,

HAVE received the last week, a new and fresh assortment of Desirable GOODS, among which are: Brown, shaded and salmon colour'd Cotepale, for ladies' dresses: Silk and worsted Berrege Hdkfs: Ladies' and gentlemen's linen, silk and cotton Hose and Half-Hose: Pongees, of superior quality, similar to those we sold two years since: Black and mixed Broadcloths.

Also, 3400 yds Brown Battiste, for Bonnets: Silk, paper and rib'on Wire: Brown, blue and white Pavilion Gauze: Gauze and taffeta Ribbons, some elegant: Chip Flats: Leghorn Hats: Dunstable, lace and satin Straw Bonnets: 11-4, 12-4 & 13-4 Marseilles Quilts: India Matting, 6-4 wide: A new lot of Carpeting: Elegant Parasols, (some lined): Gingham Umbrellas, very superior, &c. &c. &c. All of which were purchased within the last two weeks, at the lowest *Auction Prices.* *June* 16, 1829. 24w4

CITY-HOTEL, SCHENECTADY.

(*PIONEER HOUSE.*)

THIS Establishment has lately been built and finished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private rooms, if desired.

CYRUS GRANNIS.

Schenectady, June 13, 1829. 24w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 2t

VILLAGE LOTS,

FOR sale, on the corner of John and Mary streets, opposite Mr. Whiteley's. For terms apply to R. W. OSBURN or E. CADWELL.

Utica, June 9, 1829. 3w2

DISSOLUTION.

THE copartnership heretofore existing under the firm of BULL & WINSLOW, at Utica, is this day dissolved by mutual consent. WM. A. BULL,

N. G. WINSLOW.

New-York, May 25, 1829. 3w3

Who wants to see, when 100 *years old?*

MITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 23, 1829. 2t

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Verrick, Dr J. Fay, J. Van Rensselaer, K. Hurlbut, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Danby. *May* 8, 1829.

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st.

Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

HIGHLY INTERESTING MAP.

A MAP of the Land of Promise and holy City of Jerusalem, with a delineation of the most remarkable events recorded in the Old and New Testaments, a description of the passage of the Israelites from Egypt to the Holy Land, and of the miracles wrought by our Saviour—is now offered to the public. This Map is not designed to give instruction in the present supposed geographical divisions of the country which it represents. There is no correct map of that country in christendom; nor can there be, until the soil is cleared of its hordes of barbarians and banditti. A higher object is sought to be attained, viz. communicating a knowledge of the principal occurrences recorded in sacred history, with such a view of the country as is presented to the mind of the reader of the sacred page. The most important transactions recorded in the Old and New Testaments, are represented on this Map, in the divisions and places where they occurred, in such a pleasing and impressive manner, as to have a lively and lasting effect on the mind. Almost every hill and plain of that country have been rendered interesting to the christian reader, as theatres of transactions of which the records still remain. This Chart is eminently calculated to excite to a more particular study of the sacred oracles; and while it proves interesting to those who are learned in the scriptures, it must prove doubly useful to those who have not attained that knowledge of them which all should possess. Every family should be in possession of a copy of this Map, which will serve them as a text book to the most important events recorded in the Old and New Testaments.

The following named persons, eminent in their stations, have examined this Map, and given it their recommendation, as being worthy of public patronage:—

J. P. Wilson, D D, Ezra S. Ely, D D, J. J. Janeway, D D, Geo C. Potts, D D, T. H. Skinner, D D, William Neill, D D } Pastors of the 1st, 2d, 3d, 4th, 5th, and 6th Presbyterian Churches, Philadelphia.

G. T. Bedell, B. Allen, George Boyd, } Rectors of St Andrew's, St John's, and St Paul's Churches, Philadelphia.

Henry Holcombe, D D Pastor of 1st Baptist Church, Philadelphia.

Samuel Helfenstein, Pastor of German Ref. Church, Philadelphia.

J. Brodhead, D D Pastor of Dutch Ref Chh, Phila.

Tho's Sargeant, Minister of Methodist Chh, Do

Fred'k Beasley, D D Provost of University of Pa.

Ashbel Greene, D D late Pres't of Nassau Hall, N J

Many more names of the first respectability could be added; but the above are thought sufficient to excite attention to the work.

An agent is now distributing this Map, well finished, and mounted on rollers, at six dollars per copy. A copy may be seen at the Bookstore of *Hastings & Tracy.*

Utica, May 26, 1829. 3t

POETRY AND MUSIC.

SABBATH MORNING IN A VILLAGE.

Dear is the hallow'd morn to me,
When village bells awake the day;
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour,
Spent in thy hallow'd courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear the rustic harmony,
Sung by the pomp of village art;
That holy, heavenly melody,
The music of a thankful heart.

Oft, when the world, with iron hands,
Has bound me in its six day's chain,
This bursts them like a strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bell, the shepherd's voice:
Those oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre;
Of broken Sabbaths sing the charms;
Mine be the prophet's car of fire,
That bears me to a Father's arms.

MISCELLANEOUS.

DIFFICULTIES OF DEISM.

The position which the Deist assumes, in view of the mass of evidence presented by the Christian, throws the whole burden *of proving a negative* over on him. He *must prove*—and yet he *cannot prove*—that there is no heaven. He *must prove*—and yet he *cannot prove*—that there is no hell. He *must prove* that Christ is not God; and yet *he cannot*. He *must prove* that he is not the Saviour of men, not the Judge of all; and yet *he cannot*. How can he? Has he searched all records, in all lands? Missing it here, in this humble province of the mighty empire, has he searched all worlds? Has he penetrated heaven and hell; consulted all intelligences? If he has omitted any item, or even one witness, that item may contain, and that witness may exhibit, the evidence of the gospel, and the evidence of our Lord's Deity. Now, as a rational being, he can take no practical benefit out of this system, as long as it wants proof. He cannot have faith without proof. Without faith he can have no repose to his mind or conscience. He is in fearful and eternal suspense—the suspense of an immortal being, between the hope of happiness, and the terrors of the second death! Every shrewd mind must see this. Every infidel does see it, *sooner or later*. The pleasures and pursuits of time prevent the mind from taking a calm and honest view of this. When these are removed, the soul, recovering its elasticity, and the conscience too its terrible powers, from that crushing load laid on it, discovers, feels and acknowledges it, with a horrible demonstration! Witness the death-bed scenes of infidels! Witness the last hours of Voltaire, Paine, and a host of others.

SINCERITY.

The atheist, the deist, the general race of the negligent, and scorners of the gospel, are false to themselves, when they tell us that they have been sincere in their search for truth. They never desired to find it. They desired to find some flaw, some saucy excuse for a metaphysic sneer, some pert opportunity for showing that they were more sagacious, satirical, and foreseeing, than the believers in the wisdom of God. They turned over the pages of the bible, to controvert the historian and put the prophet to shame. They never approached it on their knees, with their heads bowed, as before the oracles of the supreme Lord of Wisdom, with the supplication on their lips, that the weakness of their human intellect might be strengthened by the strength of the divine; that their natural blindness might be washed away in the fountain of that uncreated light, which swells forth by the throne of the Eternal; that all unworthy passion of human applause might be purified; and that, let what will be the sacrifice, they might be led into that sacred and elevating knowledge, which is better than life itself, and loftier, immeasurably loftier, than its haughtiest vanities.

If the infidels of the last age had thus sought truth, they could have found it, and the world would have been spared the guilt and folly which at length burst out in the French revolution. If the champions and converts of popery at this moment would do this, popery would perish away like stubble in a flame. If they will not, their delusion will only gather thicker round them, until it engenders a revolution, to which the fury and the havoc of the past were but the convulsions and spectres of a dream.—*Rel. Mag.*

WAY OF TRANSGRESSORS.

A writer in the Norristown (Pa.) Register, remarking on the recent execution in New-York, says—"Avoid even the appearance of evil," are the words of wisdom; and we have never been more convinced of the truth of this passage, than in the contemplation of the fate of the miserable being whose end we have just recorded. A very few years since, Richard Johnson was for some time engaged in the office of our neighbour of the Herald, and he walked our streets as gay, erect, and joyous, as any one among us. Possessing a fair and unblemished reputation, and a profession which would have secured to him at least a competence, he could look forward, through the vista of years to come, and behold a rich perspective of happiness to himself, pleasure to his friends, and usefulness to those around him. Were these flattering prospects to be realised? Alas! too soon "the appearance of evil" became familiar. *Infidelity*, the parent of vice, led the van; crime, wretchedness, and despair, followed in her train. Then came the plumed troop, the sable hearse, and the whole train of attendants on a public execution; and an ignominious death and a blighted name closed the scene."

REV. MATTHEW WILKES.

He had a small incumbrance on part of a freehold estate, at the east end of London. That estate was previously mortgaged for a large sum. The mortgagee sought to foreclose the mortgage, and gain the estate. The parties were poor, though respectable; and residing in Wales, could not make a title to the estate. To secure his own incumbrance, Mr. W. came forward and rescued the estate from the mortgagee, and then prosecuted the suit of foreclosure in chancery, till he acquired the absolute right of the whole estate. Because legally and honourably the owner, he let it on building leases, and greatly improved it, till it became worth from 8,000 to £10,000. By sale of a small part to the trustees of the Commercial road, and by the rents, he at last reimbursed himself the principal money he had advanced, with interest; and then, though the estate was his own, he sought out the heirs of the original parties, called them to London, showed them the accounts of all his receipts, and divided it into three parts, and settled it on them, for themselves and their families, and made two of his tabernacle friends their trustees; thus presenting to strangers, with unexampled liberality, an estate worth then at least £200 per annum, and which will produce, at the expiration of the leases, £1,000 a year! His real motive in this affair was an almost romantic sense of honour, and a desire to show the real effect of religion, in producing disinterestedness in the human heart.—*London Ev. Magazine.*

REV. ROWLAND HILL.

At a late meeting of a missionary society in London, Rev. R. Hill was called to the chair. Upon a vote of thanks being moved, he replied, by expressing a hope, "that his services had been dedicated to God his Saviour, ever since he had tasted the joys of his redeeming love. Genuine believers were bought with a price, and were bound in conscience before God, by the power of the Holy Spirit, to present their bodies living sacrifices to his glory. All thanks, therefore, on such occasions as these, he thought had better be laid aside; they were very *cheap*, and in some instances, not worth having; but he should certainly thank the assembly most of all, for a good *thumping* collection."

From the New-Hampshire Observer.

"*Tuck in your ruffle, Thomas;* we have a few nails to make," said a blacksmith to his son, as he came from school at 12 o'clock. Thomas tucked in his ruffle, and took off his coat, and was a blacksmith till he had earned his dinner, and then he ate it with a good relish. "Pull out your ruffle, Thomas; it is school time now," said the father. This is the picture of one day; but it would answer just as well for a good many others. Thomas expected it; and felt as happy at the anvil with his ruffle tucked in, as his mates at their play.

It would be no bad notion, "in these hard times," for many a young man to *tuck in his ruffle*, and swing an axe, or hold a plough, or make a nail; for many a young man, whose expectations of riches from the gains of trade are sadly disappointed, to earn a living in some calling which the world *honours* less, but *pays* better—some humble occupation, which, while it holds out no *delusive* hope of immense wealth, by a single speculation, *assures* him of competent food and raiment.

We would here recommend agriculture, in a special manner. Not such farming as consists in first running in debt for lands, and mortgaging them back for payment; then borrowing money to put up fine buildings, and then hiring men to carry on the farm. No! This is not the way. But lay your own shoulder to the wheel; tuck in your ruffle, and earn your bread by the sweat of your brow. It will be the sweetest you ever ate. OLD EXPERIENCE.

NEWFOUNDLAND DOG.

A fine Newfoundland dog, the other day, having a taste for the fine arts as well as his master, who paid his two shillings, went to see the panorama painting of the lake and city of Geneva, now exhibiting in the city of New-York. After gazing some time with evident tokens of gratification, he found himself so strongly tempted by the cool and fresh appearance of the water, that he could no longer resist, and made a desperate plunge at the canvass. The poor fellow escaped without any serious injury, but horribly disappointed. The accident is one of actual occurrence; and no better praise can be bestowed upon the picture.—*Com. Adv.*

ANECDOTE.

When a person endeavoured to convince Henry IV, King of France, that his excessive clemency in pardoning all his enemies would prove injurious, he observed, "You may catch more flies with a spoonful of honey, than with a ton of vinegar."

LITERARY AND SCIENTIFIC.

INSPIRATION OF ASTRONOMY.

There are several recorded instances of the powerful effect which the study of astronomy has produced upon the human mind. Dr. Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed at Philadelphia, with others, to repair to the township of Norriston, and there to observe this planet until its passage over the sun's disk should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was well calculated to agitate the soul of one so alive, as he was, to the great truths of nature. The day arrived, and there was no cloud in the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came; and in the instant of contact, an emotion of joy so powerful was excited in the bosom of Mr. Rittenhouse, that he fainted.

Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines, as to see that the result was to be triumphant, was so affected, in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions which the heavens give are not confined to scholars; but they are imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that Power, which spread out and adorned the heavens with so many worlds of light.—*Pres. Chapin's Inaugural Address.*

BERNE.

The following article is from "Walks through Switzerland," by J. T. Adams, Esq. the editor of the Boston Centinel:—

"Berne affords a great variety of useful institutions, which, however, I will not enumerate, because in kind they are similar to those of most other Swiss cities, and are named in all the travelling guide books. Saw in my walks a clock, that deserves notice from its curious mechanism. It is placed on one of the towers over a gate of the city.

"A warlike figure, in complete steel, armed cap-a-pie, stands by the bell, with his truncheon prepared to strike the hours. At half way from the bell to the pavement, sits a zany or merry-andrew, in a ludicrous costume, between two smaller bells. Below him, in a niche of the wall, appears Time, represented by old Saturn, with his scythe and his sceptre. Near him, upon the right, is perched a cock, the shrill chanticleer of day, time out of mind. Just below Time appears a company of bears, (a bear being the badge of the city), standing erect, and dressed like soldiers, armed and equipt with spears, guns, trumpets, and drums. All these figures contribute to warn the Bernese of the irresistible current of time. The cock rears his wings and crows lustily, to announce the hour at hand. Old Saturn, roused by the shrill voice, nods his head, and waves his sceptre. In a moment, the company of bears are in motion, marching briskly round a circle; and the zany wags his head and feet, and strikes the four quarters of the hour elapsed, upon the two small bells. Then the warrior aloft rears his truncheon, and slowly strikes the number of the hour upon the large bell above. The cock once more rears his wings and crows: Time again nods his head in assent, and waves his sceptre; and the figures all repose for another hour, and then repeat the ceremony."

WEBSTER'S DICTIONARY.

At a meeting of teachers and other literary gentlemen of New-York, on the 18th ult. a committee was appointed to examine Webster's American Dictionary, and report their opinions on the merits of the work. At a subsequent meeting their report was read and accepted. In this report the committee say, that the prefatory and introductory remarks of the author command their most unqualified approbation; that the etymological character of the work gives it a claim of preference, as in this particular all former lexicographers are very defective, and a knowledge of radical language is essential to a thorough acquaintance with the derivative words; that the accuracy of definitions in this work also gives it a superiority over others, as we here find not only the original meaning of words, but the group of ideas which cluster around it, and are delighted in tracing the affinities and likenesses between the parent and the offspring; that a knowledge of etymology is essential to the correct orthography of a derivative language, and that for want of this knowledge, the orthography of words is sometimes mistaken, and the words are made to express ideas different from the true ones, and in some cases is even absurd or ridiculous; that in accentuation the author has followed the general principles of euphony, and for the discrepancies from Walker, reasons are assigned which in general are satisfactory to the committee; that to reduce this fugitive attribute of our language to uniformity is a very difficult task, but that a general rule of classification, laid down by Dr. Webster, so far as the information of the committee extends, is judicious and analogous.

The committee consider the excellence and value of this work to be much enhanced, by the addition of more than twelve thousand words to the largest list in any other work of the kind, and among these are the technical terms of modern science.

The public are informed that an abridgement of the American Dictionary, by J. E. Worcester, of Cambridge, Mass. is nearly completed and stereotyped. This abridgement will be a super-royal octavo, containing about a thousand pages, in nonpareil type, comprising all the words in the quarto, with some additions, and with the chief etymologies and full definitions. To this will be subjoined a synoptical view of the differences of pronunciation between the author and some of the latest English orthoepists; and Walker's Key to the pronunciation of classical and scriptural names, with some notes of amendation. Price, six dollars.—*N. Y. Evening Post.*

AMIR KHAN, &c.

The Messrs. Carvills have just published, in a small volume, "Amir Khan, and other Poems; the Remains of Lucretia Maria Davidson, who died at Plattsburgh, N. Y. August 27, 1825, aged 16 years and 11 months; with a Biographical Sketch, by Samuel F. B. Morse, A. M." It is the picture of a beautiful, and in every respect, lovely girl—an acknowledged *genius* from her very childhood; yet always modest and unassuming; of a mind and frame the most sensitive and delicate; and a *passion* for books and poetry, that could be controlled only by the uncommon strength of her affection and her sense of duty, as a daughter. Of her poems, we copy a specimen or two, that the reader may judge for himself. The following, "The Sick Bed," was written in her 15th year:—

Oh, have you watch'd beside the bed,
Where rests the weary, aching head?
And have you heard the long, deep groan,
The low said prayer, in half-breathed tone?
* * * * * *
Oh, have you mark'd the struggling breath,
Which would, but cannot leave its clay?
And have you mark'd the hand of death
Unbind, and bid it haste away?

Then thou hast seen what thou shalt feel;
Then thou hast read thy future doom;
Oh pause, one moment, o'er death's seal,
There's no repentance in the tomb.

"She was particularly sensitive," says her biographer, "to music; but there was one song to which she took a special fancy, and wished to hear it only at twilight. The effect upon her nerves was somewhat remarkable. She would become cold, and pale, and near to fainting, and yet the song was her greatest favourite; it was Moore's "Farewell to his Harp." This song is the subject of the following stanzas, written also in her 15th year, and addressed to her sister:—

When evening spreads her shades around,
And darkness fills the arch of heaven;
When not a murmur, not a sound,
To Fancy's sportive ear is given;
* * * * * *
Then, when our thoughts are rais'd above
This world, and all this world can give;
Oh, sister, sing the song I love,
And tears of gratitude receive.
* * * * * *
'Twere almost sacrilege to sing
Those notes amid the glare of day;
Notes borne by angel's purest wing,
And wafted by their breath away.

When sleeping in my grass-grown bed,
Shouldst thou *still* linger here above,
Wilt thou not kneel beside my head,
And, sister, sing the song I love. *N.Y. Obs.*

Baltimore and Ohio Rail Road.—The engineers lately sent to England by the Directors of this Company, have returned with some valuable information, and a fuller conviction than ever of the unrivalled advantages of this mode of transportation.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$112 50a115	Sole, oak tanned, lb	19a22
Pearl	120 00a125	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	32a35
Havana	11a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	73a75
Cotton,		Linseed, Amer	88a90
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1, 5	25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a3 50
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 50a6 75	Havana, white, lb	12a14
Western (canal)	7 25a7 50	——— brown	9a11
Rye flour	4 12a4 25	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 40a1 50	*Tallow,*	
—— western	1 50a1 53	American, lb	7a7 1-2
Rye	70a71	*Teas,*	
Corn, north yellow	56a58	Bohea, lb	27a28
Oats	30a34	Souchong	52a75
Barley	50a52	Hyson-skin	48a75
Beans, 7 bush's	8 00a8 50	Young-Hyson	73a1 10
Hides,		Hyson	80a1 10
LaPlata, lb	15a16	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a22
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 50a3 00
Scantling,	15 00a16 00	Port	1 00a2 00
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	48 00a47 00	Common	18a25
—— hhd	33 00a	Spinning	18a30
—— bbl	25 00a27 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	- par	Salem S. M. & B. Co.	1 1-2
Dutchess County	- par	Monmouth -	broken
Lansingburgh -	- par	Franklin -	- do
Bank of Albany*	- 1-2	Hoboken	- do
Albany State Bank*	do	Paterson	- do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	- do
Newburgh* -	- do	State, Trenton	- do
Columbia, Hudson	stopped	All others	- 1-2
Middle District	- do	*Pennsylvania.*	
Orange County	- 1-2	Philadelphia Banks	par
Catskill -	- - do	Chester County	- 1-2
Troy -	- - do	Delaware County	- do
Farmers', Troy*	- do	Reading -	- 3-4
Mohawk -	- - do	York -	- 1
Geneva -	- - 5-8	Pittsburgh -	- do
Utica -	- - do	Gettysburgh -	- do
Utica Branch -	- do	Chambersburgh	- do
Auburn -	- - do	Carlisle -	- do
Ontario -	- - do	Lancaster -	- do
Central -	- - do	Greensburgh -	- 5
Chenango -	- do	Brownville -	- do
Rochester -	- do	Silver-Lake -	- 25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	- do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara -	- broken	Somerset & Wor.	broken
Plattsburgh -	- do	Snowhill -	- do
Greene county	- do	Princess Ann	- do
J. Barker's Exchange	do	Cumberland	- do
Maine.		All others	1 1-2 a 2
Bath -	- - 10	*Dist. Columbia.*	
Waterville -	- do	Bank of Columbia	25
Castine -	- broken	Alexandria Mer.	broken
Wiscasset -	- do	Franklin -	do
Kennebec -	- do	All others	1 a 1 1-2
Passamaquoddy	- do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others -	- 3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	- 3-4	*South-Carolina.*	
Exeter -	- 10	Charleston Banks	3
All others -	- 3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe -	- 5
Berkshire bank	broken	Marietta -	- do
Essex, Salem	- do	Steubenville -	do
All others -	- 1-2	Farmers & Mec.	- do
Connecticut.		Lancaster -	do
Norwich Bank	- par	St. Clairsville	do
Bridgeport	- do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby -	- do	Columbus -	do
Thames -	- 5-8	All others uncert. or	broken
Windham County	- do	*Miscellaneous.*	
All others -	- 1-2	New-Orleans Banks	5
Rhode-Island.		Michigan -	1
Banks of this state	1-2	Detroit -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	- par	Kingston -	broken
Do. Elizabethtown	do	Quebec -	3
Do. New-Brunswick	do	Montreal -	3

* Bills of these Banks, $20 and upwards, par.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Comer or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by

WARNER & HARVEY.

Utica, Feb. 24, 1829. 8

HENRY'S COMMENTARY.

HASTINGS & TRACY have just received the 2d volume of Henry's Commentary. Subscribers are requested to call and receive it.

Also—ITALY, during the consulate and empire of Napoleon Bonaparte, translated from the Italian of Carlo Botta: Gregory's Practice, (new edition): Macbeth on the Sabbath.

H. & T. have also a general assortment of Books and Stationary, &c. &c. *Utica, May* 12, 1829.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.

Utica, April 21, 1829. 12tf

FOR SALE.

TWO Dwelling-Houses and Out-Buildings, in the village of Utica, situate on Charlotte street, a few doors from Bleecker street church. A liberal credit will be given. For further particulars enquire of the subscriber, No. 100, Genesee street.

SPENCER KELLOGG.

N. B. If the above named property is not disposed of previous to the 28th inst. it will then be sold at auction, at 4 o'clock, P. M. to the highest bidder, on the following conditions: One fifth of the purchase money down; and the remainder in five equal annual payments, secured by bond and mortgage.

Utica, April 20, 1829. 16

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by J. M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30. 1828. J. BROWN.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK'S Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

By order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of Joseph Frost, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in said county, on the 25th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 5th day of June, 1829. 23w6

By virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of Thomas H. Whittemore.
Tho's P. Clark, Att'y. 20m6

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of Dr. Batchelder, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1828. 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"New-York, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, Utica.

By order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of John Meredith, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprison